

NEW
TESTAMENT

NEW TRANSLATION

THE
GOSPELS, ACTS, EPISTLES,
AND
BOOK OF REVELATION:
COMMONLY CALLED
THE NEW TESTAMENT.

A NEW TRANSLATION

FROM

A Revised Text of the Greek Original.

THIRD EDITION, REVISED.

BIBLE TRUTH PUBLISHERS
P.O. Box 649, 58 Industrial Road
Addison, Illinois 60101

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239 Montford, Montreal, Quebec H4A 1E5

INTRODUCTORY NOTICE.

THE edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, from his own notes.

The text varies but little from that of the last edition; a few needed corrections have been made, and certain modifications and various readings, indicated formerly in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the indication in the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn,—as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the Uncial MSS.

Shortly after the publication of the second edition of this work Tischendorf published the eighth edition of his critical text, modified considerably from his seventh, and in general not for the better, so much was he under the influence of the Sinaitic MS discovered by him, noted as σ ; he has now introduced into his text a great number of its defective readings.—Ferrar's collation of four valuable cursive MSS, numbered 13, 69, 124 and 346, with a view to reconstitute the ancient text of the Gospels from which these were probably derived, was published by Abbott in 1877. This work is interesting as giving the agreement and disagreement between codices of a certain type, one of which (69) is cited regularly, after Tregelles, and another (13) occasionally, in the notes to this edition. (In these four MSS, John vii. 53-viii. 12 is inserted wrongly at the end of Luke xxi.)—Westcott and Hort's text, which seems to have influenced the Revisers in its excessive adherence to the so-called Alexandrian readings, or rather to the peculiarities of B, especially when supported by some other ancient copy, was already known to many some years before it was published in 1881, when the Revisers' New Testament also appeared. This third edition had then been prepared for the press.

The object sought in the enlarged notes of the present edition has been merely to give a selection of the authorities for and against the text, as arrived at by a careful comparison of the immense mass of material now presented to the student through the unremitting labours of those who have worked in this field.

In the Gospels, the reader will distinguish the two classes of the Uncial MSS. 'Ae.' has been used to designate the series of manuscripts which generally agree, called Constantinopolitan, of which E, M, U, and very often A, are fair examples, as containing all the Gospels; and these it will be seen are generally confirmed by A. From the Acts to the end, all the Uncials, as given by Tischendorf (8th edition) and in part by Tregelles, are quoted whenever the disputed passage requires it. In the Epistles of Paul, however, after 1 Corinthians, E, being a copy of D (Codex Bezae Cantabrigiae), is only cited where D has been corrected, unless indeed some special matter of interest seems to render desirable its being noted as well as D.

A reference to the subjoined list of Uncial MSS will enable the reader to distinguish between their relative age, but he must be reminded that the nomenclature requires attention, as it is often misleading. For instance, B of the Revelation is quite a different MS from the celebrated Codex Vaticanus, which contains the most part of the rest of the New Testament, also noted as B, though it is some four centuries earlier than the other; G of the Epistles of Paul (Cod. Bezae Cantabrigiae) has nothing to do with G of the Gospels (Cod. Harleianus), but on the contrary really formed the concluding part of A (Cod. Sangallensis), though these parts are now separated and in different libraries. The lists are usually given separate for the Gospels, Acts, Epistles of Paul, and Revelation; but it has been thought, on the whole, simpler for reference to put them together in a single list. F (Augiensis) and G (Boernerianus), both of the Epistles of Paul, are shown to be copies of the same original MS.

Of Cursive MSS, those noted by Treg. and minutely examined by him in the years 1846-1852, are given from his edition of the Greek New Testament. A list of these is appended to that of the Uncials. For a complete list of the Cursive MSS of the New

Text, at present known, as also of the Lectionaries or manuscript Service-books of the Greek Church, see Scrivener's *Introduction*.

Of the ancient versions, the old Latin, where its various extant codices agree, is given in the gospels, noted as 'Ital'; occasionally they are quoted separately, especially so where there are but one or two of these MSS in conflict with all the others, as 'Brit.', 'Coll.', &c. (see the tables). The Codex Amiatinus (Am), supposed to be the most faithful representative of the Latin as Jerome left it, is given from Tregelles' New Testament. When not cited separately in the notes, it is included in the Vulgate (Vulg.).

The Memphitic, or version of Lower Egypt, is given from Tisch. and Treg., and so with the two chief Syriac dialects first hand, marked Syrr where they agree. Occasionally they are separately quoted, Syr-Pat being the Peshito, the version commonly printed, and Syr-Hel the Harelean or Philoxenian, a fresh translation, more literal than the other, indeed quite servile, and hence valuable as a witness to the Greek; the Epistle to the Hebrews is wanting in it from xi. 27 to end. Neither of these versions has the Revelation, nor John vii. 53-viii. 12, and the Peshito Syriac does not contain 2 Peter, 2 and 3 John, or Jude; these four are contained in a Syriac MS in the Bodleian. A Syriac manuscript of the Revelation (noted Syr) was edited at Leyden in 1627 by Louis de Dieu. Both of these resemble in character the later or Philoxenian Syriac.

A list is given below of the ancient versions usually cited in critical editions. Of the ancient Fathers, a few only are cited occasionally in the notes, mostly from the printed editions themselves. A list is given of the more important of these writers.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called *diplomatic evidence*, whether the concurrent testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by no means the most trustworthy; and the reader should be at least cautious against too readily accepting their decisions. Cf. *Revised Version of the first three Gospels considered*, by Cook, and in particular Burgon's *Revision Revised*.

Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render admissible the principles laid down by Lachmann and Tregelles, and practically acquiesced in by Tischendorf, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Burgon and others, will serve for illustration. Scrivener says in his *Introduction* (3rd ed. p. 511): "It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenæus and the African Fathers and the whole Western, with a portion of the Syrian Church, had far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the *Textus Receptus*."

Admitting the general soundness of this conclusion, we are no longer surprised to find that M and B, as well as C L U F, all interpolate in Matthew xxvii. 49 some words which are in part borrowed, though changed, from John xix. 34, but which have been shown by Burgon in his *Last Twelve Verses* to be really derived from the heretical Tatian's *Diatessaron* or *Harmony of the Gospels*, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the Revisers into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of M B D, besides quoting A for it, though in another part of A, in the hymn at the end of the Psalms, the correct reading is given; and M and B have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: "in the men of good pleasure." The Fathers all reject this, as Burgon has proved; and every spiritual mind instructed in Scripture must resent such an expression, which, as being very anomalous Greek, has given rise to explanations that condemn themselves. Yet the Revisers have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite M, supported

also by B, 124, and some versions, has in Matthew xi. 12 substituted "works" for "children," against all other authority and the evident teaching of scripture. The same corrupted reading has been adopted by Tregelles and the Revisers.

All these follow M B C D and others in admitting "holy" into the text before "Spirit" in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the misplaced desire to distinguish the word from "spirits" used in another sense in the previous verse.

The extraordinary text given in Matthew xxi. 31 by Lach., Treg. and W. & H. on the authority, and that only partially, of B, with which they make the priests and elders answer "The last," instead of "The first," has been commented on by Scrivener and Burgon. Tregelles attempts an explanation in his *Account of the Printed Text*, p. 107.

In Luke vi. 1 the Revisers leave out the important word "second-first," mislaid perhaps by Treg. and W. & H. on the precarious authority of M B L 1 33 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 13 and the note, and Rev. xxii. 14.

The omission in 1 Cor. ix. 20 of "not being myself under law" in K and a few Cursive MSS and versions, probably arose from the same cause. But here the Editors and the Revisers insert the words, following the great mass of MS authority.

In John i. 18, M B C L, almost unsupported except by a few versions, and, as to be expected, by many ecclesiastical writers, have the astonishing reading of "God" for "Son" after "only begotten." It is scarcely conceivable that Treg. and W. & H. should have followed so manifest a corruption, and the Revisers have given it a place in their margin. Tisch. rejects it. But he has not been equally firm in John ix. 35; for he has introduced into his 8th edition "Son of man," instead of "Son of God," on the testimony of M B D. So have W. & H. and the Revisers in their margin.

The addition of "yet" in John vii. 8, found in B and many others, is evidently an intentional change of *see into ois*, from the desire to explain a text not understood.

Treg. and W. & H. agree with Tisch. in putting the imperative in 1 Cor. xv. 49; though the latter had it right in his 7th edition, he now reads "let us bear." See the note at this passage. The Revisers have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substitution of "found" or "discovered" (cf. 1 Sam. xx. 15 (16) in the LXX, *Cod. Vatic.*), for "burned up" in 2 Pet. iii. 10, by M B K P, acquiesced in by Treg. and by W. & H.

The omissions in these old MSS are constant, often doubtless mere errors of the scribe, whose eye unconsciously passed from one line to the second or third below it, especially if he was betrayed by similarity of ending or beginning in two or more consecutive lines, a constant source of error called *homoteleuton*. It was no easy matter to avoid it in copying MSS that have no division of words: it requires considerable practice even to read them, and the eye gets no rest in its fatiguing task.

The two oldest MSS, M and B, omit the end of Mark xvi., against all other authority whatsoever, as Burgon has shown with great pains; but in B, the fact that the scribe has here left a column blank,—the only one in the whole New Testament,—is strong presumptive evidence that if he did not find the passage in the MS he was copying from, he was aware of an omission. Such defects as these tend to throw discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (*Codex Bezae*), and are constantly additional and valuable evidence against these. But none of the oldest MSS, not even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to show that, as a general rule, the so-called Alexandrian readings come nearest to the primitive text. They need to be controlled however by other evidence, as that of the Cursive MSS, versions, and, in many cases, by patristic citations. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.

N.B.—Winer's *Grammar* is quoted from Moulton's 8th ed. The Uncial MSS are cited according to their original readings except when noted otherwise, as *N^{cor}*, *C²*, &c.

LIST OF UNCIAL MSS.

Gospels.	A Acts.	E Epistles.	P Paul's Epistles.	E Revelation.
Symbol of MS.	Name of MS. and where kept.	Century.	Contents.	
M	Sinaiticus.—St. Petersburg.	IV.	All the New Testament. Several editions and collations have been published.	
A	Alexandrinus.—London.	V.	All but Matt. 1. 1-xxv. 8; John vi. 38-41; 17. 2 Cor. ix. 13-18. 8. Published in facsimile by Wode in 1796; in small type by R. H. Cowper, 1860.	
B	Vaticanus.—Rome.	IV.	All and Heb. ix. 14 and end, the Epistles to Timothy, Titus, and Philemon, and the Revelation. There are two or three prior editions.	
B(R)	Basilianus.—Rome.	VIII.	All the Revelation. It is printed in Tischendorf's <i>Monuments sacre Jacobi</i> , 1861.	
C	Ephraemi.—Paris.	V.	Portions of the Gospels, Acts, Epistles, and Revelation. A Palimpsest. Published by Tischendorf, 1845.	
D	Bezae.—Cambridge.	VI.	Nearly all the Gospels in the <i>second</i> text.—John—Luke—Mark and portions of the Acts, with a Latin translation. The Greek portion of the Acts, Epistles, remaining is a fragment of the Latin translation, 3 John 11-15. Paul's Epistles all but a few verses, with a Latin translation.	
D(P)	Clarendonians.—Paris.		The Gospels all but Luke 10. 6-15; xiv. 47-50.	
E(G)	Laodiceus.—Rome.	VIII.	The Acts except xxvi. 29-xxviii. 35, with a Latin translation. (<i>N.E.S.</i> ix.)	
F(A)	Landianus.—Oxford.	VII.	All but Rom. viii. 21-32; 10. 12-13; 1 Tim. 4. 1-9. 13. Heb. xii. 8, to end.	
F(P)	Sangermanensis.—St. Petersburg.	X.	It is a copy of D Clarendonians after many of its corrections had been made. We have quoted it as general to note where the original reading of D Clarendonians has been changed by a later correction.	
F	Boreali.—Utrecht.	IX., X.	Portions of the Gospels, from Matt. ix. 1 to John xiv. 30.	
F(P)	Anciensis.—Cambridge.	IX.	Paul's Epistles (except Hebrews) with a Latin translation, in parallel columns, complete except Rom. 1. 5-23. 19. The Greek shows defects in 1 Cor. ix. 8-14; vi. 7-14; Col. ii. 1-9. Philem. 21-25. Published by Bezaevius, 1609.	
F(A)	Colimianus.—Paris.		Nine verses of the Gospels; seven verses of the Acts; and ten verses of the Epistles of Paul; all published by Tischendorf in his <i>Nov. Jacobi</i> , 2a, 1860.	
G	Hartesianus.—London.	IX., X.	Portions of the Gospels. (A fragment, Matt. v. 20-22. 20-41, is preserved in Trinity College, Cambridge.)	
G(A)	Petropolitanus.—Paris.	VII.	One entire leaf at St. Petersburg, containing Acts 15. 45-46. 8.	
G(P)	Bornerianus.—Zurich.	IX.	Paul's Epistles (except Hebrews) with an inferior Latin translation; complete, except Rom. 1. 5-8; ix. 18-20; 1 Cor. ix. 8-12; vi. 7-14; Col. ii. 1-4; Philem. 21-25.	
H	Hamburgensis.—Hamburg.	IX.	Portions of the Gospels, from Matt. xv. 20. (A fragment, Luke i. 3-6, 13-15, is preserved in Trinity College, Cambridge.)	
H(A)	Mutinenus.—Molana.	IX.	Acts v. 26-32; x. 28-31. 30; xiv. 3 to end; chap. xxvii. 4 to end being supplied by another hand of about the 14th century.	
H(P)	Colimianus.—Paris.		Portions of Paul's Epistles in 14 leaves, at St. Petersburg and Paris.	
I	Petropolitanus.—St. Petersburg.	V-VII.	Portions of seven different Palimpsests, the original Greek being partially obliterated, containing together almost the whole of the Gospels, and the following: Acts 9. 6-12; xii. 24-48; xxi. 7-19; xxviii. 5-17; 1 Cor. iv. 53-57; 9. 25; 1. 3-13. All are published in <i>Nov. Jacobi</i> , 2a, 1860.	
I ^b	Nitrianus.—London.	V.	Four leaves containing fragments of sixteen verses of John's Gospel in chap. xiii. xvi. A Palimpsest.	
K	Cyprius.—Paris.	IX.	The Gospels, complete.	
K(F)	Monquensis.—Moscow.	IX.	The General Epistles and Paul's Epistles all but Rom. x. 18-4 Cor. vi. 15; vi. 7-11.	
L	Regius.—Paris.	VIII.	All the Gospels except Matt. ix. 22-34. xxviii. 17-20; Mark x. 19-20; xv. 2-29; John xxi. 6-24. Published in <i>Nov. Jacobi</i> , 1861.	
L(A)	Angelicus-Romanus.—Rome.	IX.	The Acts from chap. viii. 30, the General Epistles complete, and Paul's Epistles, all but Heb. xiii. 10-25.	
M	Campanius.—Paris.	IX., X.	Gospels, complete.	
M(P)	Ruber or Uffenbachianus.—Hamburg & London.	IX.	Five leaves containing verses of 1 Cor. 2 Cor., and Hebrews, written in large red ink. Published in Tischendorf's <i>Ancient Sacre Sacre</i> of Prague.	
N	Purpureus.—Paris.	VI.	Portions of the Gospels, in different libraries, written in silver letters on the thickest selected dried leaves. Published in <i>Nov. Jacobi</i> , 1861.	
O	Monquensis.—Moscow.	IX.	A few leaves containing John i. 1-4; ix. 38-43; 15-17; 20-21.	
O(A)	Various Codices.	VI-IX.	Portions of Luke i. ii. in different libraries.	
O(P)		VI.	A double leaf at St. Petersburg, containing 2 Cor. 1. 23-6. 12; and a single one at Moscow, containing 1 Thim. i. 1-19.	
P	Guelpherbytanus A.—Welfschedel.	VI.	42 leaves containing fragments of all the Gospels. A Palimpsest. Published in <i>Nov. Jacobi</i> , 2a, new series, vol. vi.	
P(A)	Porphyrianus.—St. Petersburg.	IX.	All the Acts and General Epistles, all Paul's Epistles, and the Revelation, several verses being wanting. In <i>Nov. Jacobi</i> , 2a, new series, vol. v, vi.	
Q	Guelpherbytanus B.—Welfschedel.	V.	13 leaves containing fragments from Luke and John. A Palimpsest. Published in <i>Nov. Jacobi</i> , 2a, new series, vol. vi.	
Q(P)		V.	A few fragments of 1 Cor.	
R	Nitrianus.—London.	VI.	40 leaves containing 20 fragments of Luke. A Palimpsest. (<i>N.E.S.</i> vol. 6.)	
S	Vaticanus 354.—Rome.	X.	All the Gospels. It bears a date—A. D. 940.	
T	Borgianus and Petropolitanus.—Rome and St. Petersburg.	V-VII.	Portions of four different MSS., two of them accompanied with a Theban translation, containing in all about 225 verses of the Gospels, especially in the earlier part of John.	
U	Nannianus.—Venice.	X.	All the Gospels.	
V	Monquensis.—Moscow.	VIII-IX.	All but a few verses of Matthew, complete to John vii. 29. Tischendorf says it is written in dried leaves of 222nd century.	
W	Various Codices.	VIII-IX.	Portions of the Gospels, in different libraries, in all about 10 leaves containing verses of the Gospels. Published in part in <i>Nov. Jacobi</i> , 2a.	
X	Monacensis.—Munich.	IX., X.	The Gospels with many defects in the order John—Luke—Mark—Matthew.	
Y	Barbini.—Rome.	VIII.	Its latest leaves containing John xiv. 3-31. 41. (<i>Nov. Jacobi</i> , 2a, new series, vol. vi.)	

LIST OF UNCIALS, CURRIVES, VERSIONS, ETC., CITED.

Symbol of MS.	Name of MS. and other data.	Contents.	Comments.
E	Dublinensis.—Dublin.	V., VI. 22 fragments of Matt. containing verses in all shape, except III. IX, XVI, XVIII, XXVII. A Palimpsest. (Abbott's edition, 1860.)	
F	Tischendorfiana.—Oxford & St. Petersburg.	IX. Contains the Gospels nearly entire.	
A	Sargalensis.—St. Gall.	IX. The Gospels except John xxi. 15-16, with an interlinear Latin translation. Beza's fasciculi edition, published at Zurich in 1568.	
B	Various Codices.	VII-IX. Portions of 4 different MSS. at Leipzig and St. Petersburg, containing fragments of Gospels. (<i>Mon. Sacra Acad. novæ series</i> vols. II., 12.)	
A	Oxoniensis.—Oxford.	IX. Luke and John.	
E	Baruthius.—Lebanon.	VIII. Portions of Luke I. & St. A. Palimpsest. Published by Tragus, 1661.	
II	Petropolitanus.—St. Petersburg.	IX. The Gospels nearly complete.	
E	Romana.	VI. Matthew and Mark to xvi. 14, written in silver letters on thin purple cotton. It has been published by Gough.	
E	Bezae Cantabrigiæ.		

CURSIVE MSS CITED IN THE NOTES.

[illegible]

1. A MS of the XIIIth century, the one used by Erasmus, and in which the text is intermingled with the commentaries of Ambrosius of Medborg.

4. A small quantity of XIVth cent. in the Hellenian (Acts, pp. 13-14, xxii, 1), and noted 20 in the Acts, 29 in Typ. of Paul.
5. An important MS of XIIIth century in the Brit. Museum.
6 (see above, 40) of the Gospel. It is now defective from part of chap. xviii. to the end.
7. A MS of some value of XVth century, in the Hellenian.
8. A MS of the XIIIth century in the Vatican.
9. Supplement added to the Codex Vaticanus (B) in about the XVth century.
10. Cf. the Supplement added to the Codex Vaticanus (B) in about the XVth century.
11. Cf. the Supplement added to the Codex Vaticanus (B) in about the XVth century.

ANCIENT VERSIONS

THE OLD LATIN, commonly called *Itala* or *Italic* (cf. the second cent. in MSB, the main part of the IVth, VII, and VIII centuries), which has principal a: α (Vernelli), and β (Vernelli) both edited by Mamiani; αα (Colletti-Fritsch) by Schaller; αα (Vernelli); the Latin text of D (Cod. Bezae of such much value; that of D (Cod. Claromont.) is important; αα (Vernelli-Fritsch); by Mamiani, a revised text, Italian translation of old or African Latin; β and ββ (Claromont.) the former containing Matthew and James, the latter, the text of Gospel, almost entire; αα (Vernelli) contains parts of Mark and of Luke; αα (Vernelli-Fritsch) fragments of Matthew and Mark; αα (Vernelli) Latin readings in Oriental MSS.

The **LATER LATIN**: The Version of Jerome in the Outer Annals of VIII century (An), collated by Tragesse at Florence in 1863. The **VULGATA (Vul)** is Jerome's text, IVth century, which got gradually accepted in copying, and was revised under Pope Sixtus V. in 1586, and corrected and authorized by Clement VIII. in 1592-3.

The SYRIAC: (1) Codex of second cent. (Syr-Cr) from the Nitrian monasteries, now in the Brit. Museum, containing a few fragments of the Gospels; (2) the version of the second cent., commonly printed as the Peshito (Syr-Pe); (3) the Harlean (Syr-Hell) published by White under the name of Philocalian, a recension by Thomas of Harbel of Polyeux's or Philocalian's version, of Vth cent.; (4) the index in the Bodleian (Syr-Bodl) containing the Acts and General Epistles; (5) a version (Syr) of the Revelation, perhaps of Vth century.

The DEMOTIC or dialect of Lower Egypt (Memph), and the THEBAIC or dialect of Upper Egypt (Theb), both of the second or third century.

PRINCIPAL ECCLESIASTICAL WRITERS

cited in critical editions of the New Testament; those referred to in the notes of this edition being in capitals, and date given being of death, except where accompanied by 'B.' We follow either *Bezae* or *Reuchlin*.

Greek.
 Address (Greece): Occup. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 8

N.B.—When through some circumstance the authorities cited give only partial support to a reading, or if some peculiarity attaches to their testimony, they are enclosed in parentheses, thus (R). See notes Luke iii. 12; xi. 44; Gal. v. 1, &c.

REVISED PREFACE TO SECOND EDITION (1871).

THE original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the *Textus Receptus*, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the *Textus Receptus* was itself often changed in the text of the work, and I found that several of these changes had escaped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct translation: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the *Textus Receptus* had no real authority, nor was indeed the English Version taken from it,—it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the *Textus Receptus* was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there were besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The *Elzevirs* were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of "*textus receptus*," or received text. The Authorized Version was mainly taken from Stephens, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthæi (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of soberer judgment and critical acumen and discernment; the next with a narrower system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since: Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered; the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic

Epistles and the Apocalypse, and others, in the *Monumenta Sacra Inedita* of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed.; Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephraemi, St. Gall, Claromontanus, Hearn's Land in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zaccynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently: the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" put for "He" where it was needed, as in these services "he" at the beginning referred to nothing; and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS,) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are earlier than all MSS), with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii., and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii., I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out

on earth to Gentiles, the other from heaven to all the world, beginning with Jerusalem itself; one Messianic, so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak.

I have always stated the *Textus Receptus* in the margin where it is departed from, except in the Revelation, Erasmus having translated that from one poor and imperfect MS, which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected what he had from the *Vulgate*, or guessed what he had not.* There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Origen says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyry (marked P), which I found in six or eight chapters of Acts so uniformly to go with the *Textus Receptus*, that I consulted it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin (N B Z) are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy; I remarked but one blunder in copying. The Vatican, as a copy, is far superior to Sinaitic, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none until after the empire was Christian, and that Diocletian had destroyed all the copies he could get at. This Alexandrian text, so called, is the oldest we have in existing Greek MSS. The Alexandrian MS (marked A) is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the Peshito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: one ancient MS of it, *Brixianus*, is uniformly the *Textus Receptus*. I think I only found one exception. Where did this come from? The *Vulgate* is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: A, B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, &c.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not unfrequently tends to T, R, and A. In the Acts it is, as far as I have examined it, T, R, A, or St. Gall, is often T, R., though in many respects an independent witness. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in very few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

* It was what is called Reuchlin's MS and is noted (1). A full account of it may be seen in *Handschriftliche Funde*, by Franz Delitzsch, who found it in a German library.

I have said thus much on the criticism of the text, and the MSS, that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's *English Testament* I think mischievous. You have the English Version questioned continually, and N, B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, but where, though for trifling differences, you have N, B, L, or B, L, on one side, and A, &c., on the other, I confess I have no entire certainty that B, L, are right.

In the next place the reader has not a revision of the Authorized Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorized Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorized Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorized Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Elliott is excellent in what he has done, Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleek, who very much exhausts learning in his book on the Hebrews. Delitzsch and others I have occasionally referred to; there is Knudsen on the historical books; but I did not find many of them of very great value. Calvin of less than I should have supposed. There are Bengel, Hammond, Elzevir; Wolf and other German writers; and Stanley, Jowett, Eadie, &c. But I confess reference to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's Synopsis and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called *Berleburger*. Other translations are Kistemaker, Gommier, Van Eos, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald, little to be trusted; and Arnaud's, I may say, not at all. Luther's is the most inaccurate I know. Besides this, there are in Latin the *Vulgate* and *Berni*. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs, which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His Isaiah is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value: thoroughly and entirely divine, "words which the Holy Ghost teacheth," yet perfectly and

divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v. we have "judgment" committed to the Son; shall not come into "condemnation;" the resurrection of "damnation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connection is lost—Romans xv. 12, 13: "In him shall the Gentiles trust;" "now the God of hope." "Trust" is the same word as "hope," only a verb. "The Gentiles hope;" "the God of hope." I only mention these as examples.

In some cases, as "elders," "the Lord's coming," "the law," theological views have biased the translators. Thus in Acts i. we have "ordained" put in where there is no word at all. All there is in Greek is "must one be a witness." So in Acts xiv. 23, "They ordained them elders;" it is simply "they chose elders for them," *ἡγορήσαντες*. I am well aware that in ecclesiastical Greek, borrowed from this passage, doubtless, and their new ideas attached to it, the word came to mean this ecclesiastically. But it is not its own meaning. It is "to choose," as 2 Corinthians viii. 19; Acts x. 41.—As to the Lord's coming, Acts iii. 19, there is no excuse for translating *ἔρχομαι* *ἔρχομαι* "when." It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, "as that the day of Christ is at hand;" the word translated "is at hand" is "present" or "come." It is twice used (once in Romans viii. 35 and once in 1 Corinthians iii. 23) for "present" in contrast with "to come." It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it could not be said "until the law sin was in the world;" it could not be said "sin by the commandment became exceeding sinful," for there would have been no sin till the commandment came. But it is not so. It is "sin is lawlessness." It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They, like Adam, have transgressed the covenant." Adam had a law, Israel had one; they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin

is a serious thing, and theology will not bear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 9—"lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity;" *ἀνομία* is twice translated "transgressor;" but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is oftener more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as "indeed," "truly," "surely," "forsooth." Custom and individual habit form the mind in such cases. See the use of *εἰπω* in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. This the printer has sought to remedy by another and slighter mark. The same character of style is seen in his constant use of *αὐτός*. Another peculiarity is to be noticed in John, the constant use of *ἐγὼ* for *ἐγώ*. In Luke we have *αὐτός* for *ἐγώ*.

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action morally estimated as present, or in force at present, is just as often its force. The real practical question in English is: is it an historical statement or a fact viewed as such morally, i.e. without reference to time. "Christ died for us;" that is historical. "Christ has died for us;" that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both aorist; one signifying accomplishing an act, the other an accomplished act.* And as the latter becomes historic, the use of it in many cases for the Greek aorist falsifies the sense. Thus—a case in which no one, I believe, denies it—*ἔγραψα*. If I say "I wrote," it is in another letter (unless specified otherwise); "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets the case. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you:" he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present one. Now what is true of *ἔγραψα* is true of many others. When I want to give the present, not an accomplishing aorist, I say, not "I write," but "am writing;" because "writing" is the act, "am," absolutely present; but on the other hand I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact; "I have written a long letter to him" is a moral assertion to which I attach present value. "Have," with the past participle, is used however for the perfect. But to aorize in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple preterite tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "saith" for "says," "unto" for "to," &c. I have left "ye" for the nominative of "you."

* For this reason there are only two tenses in English at all; the future, so called, is the present intention; for an accomplishing or accomplished act is not future.

It is the Dutch *gij* and *u*, which last in familiar spoken Dutch is used for *gij*, and is now become usual in English. Both languages have the Platt-Deutsch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words "do homage" instead of "worship," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in modern English "worship" is used for what is rendered to God only; when the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or at least was, all right, because worship did not mean what it does now. The man when he is married says, "With my body I thee worship." It is said in 1 Chronicles xxix. 20, They "worshipped Jehovah and the king," which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii.; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small "a" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before *Képas* are not marked by brackets; but I give here all the passages in which *Képas*, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of "Jehovah." It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. "God," says Peter, "hath made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogation after those that are doubtful.

Matt. i. 20, 22, 24; ii. 13, 15, 19; iii. 8; iv. 7, 10; v. 33; xxi. 3 (7), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 10; xxviii. 2.

Mark i. 3; xi. 3 (7), 9; xii. 11, 29, 30, 36; xiii. 20; xvi. 26 (7).

Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; ii. 9, 36, 15, 22, 23, 36, 24, 28, 33, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 35; xix. 31 (7), 38; xx. 37, 42.

John i. 33; xii. 18, 38, 40.

Acts i. 24 (7); ii. 20, 21, 25, 34, 39, 47 (7); iii. 19, 22; iv. 26, 29 (7); v. 9, 19; vii. 31, 33, 37, 49; viii. 25 (7), 28, 39 (7); ix. 31 (7); x. 4 (7), 14 (7); xi. 8 (7); xii. 7, 11 (7), 17 (7), 23; xv. 17, 36.

Rom. iv. 8; ix. 25, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11.

1 Cor. i. 31; ii. 16; iii. 20; x. 20; xiv. 21.

2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17.

Heb. i. 10; vii. 21; viii. 2, 8, 9, 10, 11; x. 16, 30, 36; xii. 5, 6; xiii. 6.

James iv. 10; v. 4, 10, 11, 16.

1 Peter i. 25; iii. 12, 15, 16. 2 Peter ii. 9 (7), 11; iii. 8, 9, 10. Jude 5, 9.

Rev. iv. 8; xi. 15, 17; xv. 3, 4; xvi. 7; xviii. 8; xix. 6; xxi. 22; xxii. 5, 6.

In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

It may perhaps be useful to some of my readers to give the chronological order

of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians, Philippians, and Philemon; the last four Paul wrote when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured for some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus,—when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questioned if Paul ever got out of prison: if he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the approaching judgment of Jerusalem, and calls on christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the Catholic Epistles, it was written toward the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews: it was written to the christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being "the last time." Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus was the Christ. Jude comes morally before John. These false brethren had crept in unawares, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness, but departure from first estate. Revelation completes this picture by showing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to have the candlestick removed: the final judgment being in Thyatira, and in Laodicea; and then it shows the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure, stamped on all the last books from Hebrews to Revelation, is very striking: Paul's epistles, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and the care of the wise master-builder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the Catholic Epistles, and Revelation, all show predicted departure already set in, (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God,) and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the Catholic Epistles is very striking and instructive.

The contents of the books of the New Testament must be sought elsewhere: I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this: the first three present Christ, though in different characters, to man to be received, and show His rejection by man. John begins with this as the starting-point of his Gospel, being the display of the divine nature, and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. Hence we have sovereign grace, election; man must be

born again, wholly anew; and the Jews are all through treated as reprobate; the divine and incarnate Person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of His service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower; fruit-seeking was in vain; and then the Church and the Kingdom substituted for Israel blessed by promises, which they refused in His Person; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew, I believe, for this very reason; Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptize goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God; Luke, the Son of man, the first two chapters affording a lovely picture of the remnant in Israel; John, a divine Person come into the world, the foundation (redemption being accomplished) of the new creation; the object and pattern of faith; revealing the Father; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us: Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii., the building of living stones, but Paul only speaks of the Body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion the history of scripture closes.

GOSPEL ACCORDING TO MATTHEW.

BOOK of the generation of Jesus Christ, Son of David, Son of Abraham.

¹ Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Judah and his brethren; and Judah begat Phares and Zarah of Thamar; and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse, and Jesse begat David the king. And David begat Solomon, of her [that had been the wife] of Urias; and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, at the time of the carrying away² of Babylon. And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zerobabel, and Zerobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus,

³ who is called Christ. All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away⁴ of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

⁵ Now the birth of Jesus Christ was thus: His mother, Mary, that is,⁶ having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Ghost. But Joseph, her husband, being [a] righteous [man], and unwilling⁷ to expose her publicly, purposed to have put her away secretly; but while he pondered on these things, behold, an angel of [the] Lord⁸ appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in her is of [the] Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this came to pass that that might be fulfilled which was spoken by [the] Lord,⁹ through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, 'God with us.' But Joseph, having awoke up from his sleep, did as the angel of [the] Lord,¹⁰ had enjoined him, and took to [him] his wife, and knew her not until she had brought

¹ T. B. adds 'the king,' with C L A E E & c. 28 Vulg.; W B C 1 Syr-Crt & Pat. Memph. omit.

² In those days conquerors transported conquered nations to distant seats, and replaced them by others, that national feeling might not subside, but dependence be complete. 'Carrying away' is feeble for this, but I know no other word. Some vers. read 'birth of the Christ,' but W C 1 Ac have 'born of Joseph'; B 12 p-220 'born,' Lectures

insists on the difference of 'born' and 'given.' It may be 'Now the birth of the Christ, Jesus.'

³ viz., emphatically used, I believe, after giving occasion to it: 'it was peculiar, for.' C E E & c. 33 have 'so': W B C 1 Ital Am Syr Memph. omit. 'so' is characteristic: 'being a man as Jesus.' ⁴ 'Lord' without the article, signifying as very often, 'Jehovah.' T. B. has the article in ver. 22, with K L & c.; W B C D E & c. 1 33 omit.

tized² of thee; and comest *thou* to
 18 me? But Jesus answering said to
 him, Suffer (it) now; for thus it
 becometh us to fulfil all righteousness.
 19 Then he suffers him. And
 Jesus, having been baptized, went up
 straightway from the water, and lo,
 the heavens were opened to him, and
 he saw the Spirit of God descending
 as a dove, and coming upon him:
 20 and behold, a voice out of the hea-
 vens saying, This is my beloved Son,
 in whom I have found my delight.

IV. Then Jesus was carried up into the wilderness by the Spirit to be¹ tempted of the devil: and having fasted forty days and forty nights,² afterwards he hungered. And the tempter coming up to him said,³ If thou be Son of God, speak, that these stones may become loaves of⁴ bread.⁵ But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

* Then the devil takes him to the holy city, and sets him upon the edge of the temple,¹ and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy foot against a stone. Jesus said to him, It is again written, Thou shalt not tempt [the] Lord thy God.

8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, and says^k to him, All these things will I give thee if, falling down, thou wilt do me homage.

10 Then says Jesus to him, Get thee away,^l Satan, for it is written, Thou shalt do homage^m to [the] Lord thy God, and him alone shalt thou serve.

¹¹ Then the devil leaves him, and behold, angels came and ministered^a to him.

13 But¹ having heard that John was delivered up, he departed into Galilee: and having left² Nazareth, he went and dwelt at Capernaum, which is on the sea-side³ in the borders of Zabulon and Nephthali, that that might be fulfilled which was spoken through Esaias the prophet, saying, Land of Zabulon and land of Nephthali, way of [the] sea beyond the Jordan, Galilee of the nations:—the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light sprung up. 17 From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

12 And¹ walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, cast a net² into the sea, for they

¹ *Accidit*, 'to be in the state of its having been done.'

* Some read "coming up said to him," with # B 11123 Am Margph. D combines both readings.

* Or 'bread' generally, for which the plural is used.

¹ *voĭ teplo*, the buildings at large, not *voia*.
² *xristos*, without article: "Jehovah."

* Some read *elree*, with M B C D Z 33 Am, text E K L P Z Ar, 1.

¹ Some read 'get thee behind me'; but T. R. is supported by κ B C K P S V Δ Σ 1 Am. Memph.

* *sporeus* has here the accusative; but it is a mistake to think that the LXX. has here the accusative.

quotation from the LXX. But besides Luke IV, 8, we find an accusative, Luke xxiv, 32, with the participle, and so in Luke ix, 23, 24. The next

participles, and so in John iv. 22, 23. The verb has the dative. In Revelation xiv. 12 the participle has the accusative. Early Greek writers

epile has the accusative; later ones have the dative. See Greek Matt. ii. 2. Kynke cites Matthew ix.

The participle has dative in one case in Weinsten, and so has Lucian with verb, not always. The LXX vary. The word is used alike for man and for God, see 1 Chronicles xxix. 26, and is all but always an act of personal reverence and homage. When it is used for inanimate it is called "worship."

The nearest approach to this in the use of *metonymy* is in John 17: 23, 24.

* T. R. adds 'Jesus,' with E K L P A I Ac. 1

* Many copies read 'leaving.' D E L M E A 35.

³ This sea was the Lake of Tiberias (compare

John vi. 1); but the Hebrews call all water a sea, and *Sikarwa* is properly the Salt Sea, primarily

* T. R. adds "Jesus," with E L Δ; text = B C

* *ἀμφιβάλλω*, originally anything surround-

ing an object.

19 were fishers; and he says to them,
Come after me, and I will make you
20 fishers of men. And they, having
left their trawl nets,* immediately
21 followed him. And going on thence
he saw other two brothers, James
the (son) of Zebedee and John his
brother, in the ship with Zebedee
their father, mending their trawl
22 nets, and he called them; and they,
having left the ship and their father,
immediately followed him.

23 And [Jesus]^v went round the whole [of] Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people. And his fame went out into the whole [of] Syria, and they brought to him all that were ill, suffering under various diseases and pains,² and^r those possessed by demons, and lunatics, and paralytics;³ and he healed them. And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and beyond the Jordan.

V. But seeing the crowds, he went up into the⁷ mountain, and having sat down, his disciples came to him; ² and, having opened his mouth, he taught them, saying, Blessed [are] the poor in spirit, for *theirs* is the

kingdom of the heavens. ² Blessed they that mourn, for *they* shall be comforted. ³ Blessed the meek, for *they* shall inherit the earth.* ⁴ Blessed they who hunger and thirst after righteousness, for *they* shall be filled. ⁵ Blessed the merciful, for *they* shall find mercy. ⁶ Blessed the pure in heart, for *they* shall see God. ⁷ Blessed the peace-makers, for *they* shall be called sons of God. ⁸ Blessed they who are persecuted on account of righteousness, for *theirs* is the kingdom of the heavens. ⁹ Blessed are ye when they may reproach and persecute you, and say every wicked thing¹⁰ against you, lying,* for my sake. ¹¹ Rejoice and exult, for your reward is great in the heavens: for thus have they persecuted the prophets who were before you.

Ye are the salt of the earth; ⁴ but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by ¹⁸ men. Ye are the light of the world: a city situated on the top of a mountain cannot be hid. Nor do [men] ²³ light a lamp and put it under the bushel,* but upon the lamp-stand and it shines for all who are in the house. Let your light thus shine ²⁶

change the form, but translate literally. If not, one must say: 'on board ship.'

* If you're like me, but, with almost all, has 6 "teeth".
It must be from a dictionary. I found it.

² Sanskrit, "torments," or "tortures."

* W and all, except D 35-Syr-Crt and most Latin copies, have the order as T, R.

⁴Or 'land.' This is a quotation from Psalm cxviii. 11. Inheriting the land was inheriting

the earth, and for a Jew vice versa. It was not the haughty Pharaoh or the violent who were to

save it: God would give it to the neck of the earth that waited on Him. In Hebrew *ga* is 'land'

and 'earth,' *ts'ye yin t'weh*: the word for 'world' is another, *ts'w*. I have put 'earth' with some

excitations, as a word of larger tone of thought, as characteristic, not local only; it is to be remembered that it is a word that is not used of

* B B D omit *proa*.—R, with D & L, reads *hau-*

* M B C E & Z Ac. 1.23 Am. Sore Mouths have
 Acute, some unit it with D. V. C. S. S.

* I have left 'hushel' as well known: it was a

measured under half-a-bushel.

before men, so that they may see your upright works, and glorify your Father who is in the heavens.

- ¹⁷ Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil.^a
¹⁸ For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.^b
¹⁹ Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of the heavens. For I say unto you, that unless your righteousness surpass [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

- ²¹ Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment. But I say unto you, that every one that is lightly^c angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty

- of^d the hell^e of fire. If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. Make friends with thine adverse party quickly, whilst thou art in the way with him; lest sometime^f the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.^g

- ²² Ye have heard that it has been said,^h Thou shalt not commit adultery. But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. But if thy right eye be a snareⁱ to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.^j And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.^k

- ²³ It has been said too, Whosoever

under law, broke the commandments spoken of. But this is a consequence; Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

^a Or 'excel,' *εὐαγγελίζω*. It is so used by the LXX for a Hebrew word signifying 'excel,' but the *εὐαγγελίζω* rather disables one from translating it so. But I doubt not it includes the idea of being a better righteousness. See ver. 47.

^b Some authorities omit 'lightly,' as *MS Am*; *DE L A 2 2 Ac*; *1 23 Syr* Memph have it.

^c The *εὐαγγελίζω* after *εὐαγγελίζω*, it seems to be, the force of 'even to,' 'as far as,' 'as in other cases'; as *Rom. v. 21*; *Rev. xiii. 2*; *2 Cor. xiii. 19*, *εὐαγγελίζω* to *εὐαγγελίζω*.

^d Gehenna.
^e Or 'lest it may be.' Perhaps 'lest' is sufficient; it suggests something uncertain which otherwise might happen any time. See chap. vii. 6.

^f *εὐαγγελίζω* is the quarter of an asseion.
^g T. R. adds 'to the ancients,' with *3 L M 23 Am* Syr-Crt; text *MS B D E 2 2 Ac*; *1 Syr-Pet* Memph.

^h *εὐαγγελίζω*, *εὐαγγελίζω* is not properly a stumbling-block, but the 'catch of a trap.'

ⁱ I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force of *εὐαγγ.* but all that is upright and honourable and comely, what ought to be in one who feels right. 'Upright' does not quite give the whole sense, but the most nearly so of any word I know.

^j 'Give the fullness of,' *εὐαγγελίζω* is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church completed the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor add to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the prophets had pointed out. Verse 18 forbids the sense of obedience as not to be maintained, though 19 proves that he was to be condemned who, being

- shall put away his wife, let him give her a letter of divorce. But I say unto you, that whosoever^a shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery.

- ²⁴ Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn.

- ²⁵ But I say unto you, Do not swear at all; neither by the heaven, because it is [the] throne of God; nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.^b

- ²⁶ Ye have heard that it has been said, Eye for eye and tooth for tooth. But I say unto you, not to resist evil; but whoever shall strike^c thee on thy right cheek, turn to him also the other; and to him that would go to law with thee and take thy body coat, leave him thy cloak also. And whoever will compel thee to go one mile, go with him two. To him that asks of thee give, and from him that desires to borrow of thee turn not away.

- ²⁷ Ye have heard that it has been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, [bless those who curse you, do good to those who hate you,^d] and pray for

- those who [insult you and^e] persecute you, that ye may be [the] sons of your Father who is in [the] heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust. For if ye should love those who love you, what reward have ye? Do not also the tax-gatherers the same? And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles^f the same?^g Be ye therefore perfect as your heavenly Father^h is perfect.

- VI. Take heed not to do your almsⁱ before men to be seen of them, otherwise ye have no reward with your Father who is in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have^j their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand does; so that thine alms may be in secret, and thy Father who sees in secret^k will render [it] to thee.^l

- ² And when thou prayest, thou^m shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto you, They haveⁿ their reward. But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.^o But

^a Or 'every one that,' with *MS KL M A B 1 23 Am* Syr; text *DE G S U V* Syr-Crt Memph.

^b Or 'the evil one.' *MS 23* read 'strikes.'

^c These words are left out by many. They are in Luke. They are not in *MS B 1 22 Syr-Crt* Memph; *DE L A 2 2 Ac*; *23 Syr* have them. Ver. Ver Corb Am omit only 'bless those who curse you.'

^d *εὐαγγελίζω*. T. R. reads 'tax-gatherers,' with *E K L A 2 2 Ac*; text *MS BDZ 1 22 33 Am* Memph.

^e T. R. reads 'thus,' with *L A 2 2 Ac* Memph; text *MS B D M U Z 1 1 33 Am* Syr-Pet.

^f T. R. reads 'Father who is in the heavens,' with *D K M S A B*; text *MS B E F L U Z 1 1 33 Am*. Many, with *MS B D 1 Am*, read, probably rightly, 'your righteousness,' i.e. in general. But *εὐαγγελίζω* is used for 'ye.' It has *εὐαγγελίζω*.

^g And evidently *εὐαγγελίζω*. The Rabbin use *εὐαγγ.* for 'alms.' And it appears to be the same in Syriac. The LXX translate *εὐαγγ.* by 'alms.' But see Westcott in loc.

^h 'Have' is compounded with the preposition *εὐαγγ.* which gives it the force of having all they have to expect—they have the whole of it already, *εὐαγγελίζω*. It is expressed in English by having the stress on 'have.' Perhaps one might say 'have got' in the same sense. So also in ver. 16.

ⁱ I leave out 'himself,' with *MS B K L U Z 1 22 33 Am* Memph; *DE M S X 1 1 2 H 2 23* Syr insert.

^j T. R. adds 'openly,' with *E K L (X 1) A 2 2 Ac* Syr; text *MS B D E 1 Am* Memph.

^k Some read 'ye pray, ye shall,' with *MS B E 1 22 Am* Memph; text *DE L (X 1) A H 2 2 Ac* Syr.

when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking. Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of him. Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified, let thy kingdom come, let thy will be done as in heaven so upon the^b earth; give us to-day our needed bread, and forgive us our debts, as we also forgive^c our debtors, and lead us not into temptation, but save us from evil.^d For if ye forgive men their offences, your heavenly Father also will forgive you [yours^e], but if ye do not forgive men their offences,^f neither will your Father forgive your offences.

¹⁶ And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have^g their reward. But thou, [when] fasting, anoint thy head and wash thy face, so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.^h

¹⁷ Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust spoils,

and where thieves do not dig through
nor steal; for where thy treasure is,
there will be also thy heart. The
lamp of the body is the eye; if there-
fore thine eye be single, thy whole
body will be light: but if thine eye
be wicked, thy whole body will be
dark. If therefore the light that is
in thee be darkness, how great the
darkness! No one can serve two
masters: for either he will hate the
one and will love the other, or he
will hold to the one and despise the
other. Ye cannot serve God and
mammon. For this cause I say
unto you, Do not be careful about
your life, what ye should eat and
what ye should drink; nor for your
body what ye should put on. Is
not the life more than food, and the
body than raiment? Look at the
birds of the heaven, that they sow
not, nor reap, nor gather into granaries,
and your heavenly Father
nourishes them. Are ye not much
more excellent than they? But
which of you by carefulness can add
to his growth one cubit? And why
are ye careful about clothing? Ob-
serve with attention the lilies of the
field how they grow: they toil not,
neither do they spin; but I say
unto you, that not even Solomon
in all his glory was clothed as one
of these. But if God so clothe the
herbage of the field, which is to-day,
and to-morrow is cast into [the] oven,
will he not much rather you, O [ye]

Or 'from the evil one.' T.R. adds 'For
thine is the kingdom, and the power, and the
glory, for ever. Amen.' with R L A I A. 30
Eyr: text R B D F I Am Mouth.

*N D I Am out + *nagatayana* voice, to which I am inclined; but H E L A N T &c. M Memphis have the words. The sense is identical.

② The proper name of *shaka* is 'ape,' and many insist on it here. But it refers to relative age in man, and hence is used for 'growth,' or 'stature,' as Luke 1:16.

"Henceforth omit 'tho,'
 "or 'to-morrow,' or 'till to-morrow.' *εὐνοία*
 may be 'daily' in the sense of 'till to-mor-
 row.' A nearly analogous word (this is only
 used here) means to-morrow, and is often used
 in Acts and Luke. This has the form of an ad-
 jective derived from that. But many object to
 this, as not according to the analogy of Greek,
 and understand it to mean 'needed.' Origen
 declares it is a word unknown to classical or
 popular Greek. The analogy of *εὐνοία* and
εὐνοία, 'more than what is needed,' seems to
 me the plainest and most natural explanation
 of it. They had only what was directly and im-
 mediately for them or their need, *εὐνοία*, and not
 what was *εὐνοία*, surrounded with abundance.
 I suppose, with M E L. But I put 'forgive'
 because the perfect implies not only they had an

21 of little faith? Be not therefore
 careful, saying, What shall we eat?
 or What shall we drink? or What
 22 shall we put on? for all these things
 the nations seek after; for your
 heavenly Father knows that ye have
 23 need of all these things. But seek
 ye first the kingdom of God and his
 righteousness, and all these things
 24 shall be added unto you. Be not
 careful therefore for the morrow,
 for the morrow shall be careful about
 itself. Sufficient to the day [is] its
 own evil.

VII. Judge not, that ye may not be judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.¹ But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye?
Or how wilt thou say to thy brother, Allow [me], I will cast out the mote from thine eye; and behold, the beam is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.

⁹ Give not that which is holy to the dogs, nor cast your pearls before the swine, lest¹⁰ they trample them with their feet, and turning round rend you.

7 Ask, and it shall be given to you.
8 Seek, and ye shall find. Knock,
9 and it shall be opened to you. For
every one that asks receives; and he
that seeks finds; and to him that
10 knocks it shall be opened. Or what
man is there of you who, if his son
shall ask of him a loaf of bread,
11 will give him a stone; and if he ask
a fish, will give him a serpent?

③ T.R. reads "its own things," adding *và* before *đang*, with B K M U H 2 1 23; *A và đang* is also found in B C L S N and others; *Dal Vn*

² *agwew*; see chap. v, §5.

* Literally 'of whom if his son shall ask a loaf of bread;' but it is harsh in English.

therefore ye, being wicked, know [how] to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him? Therefore all things whatever ye desire that men should do to you, thus do ye also do to them; for this is the law and the prophets.

¹³ Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it.

¹⁴ For narrow is the gate and straitened the way that leads to life, and they are few who find it.

15 But beware of false prophets, which
come to you in sheep's clothing, but
16 within are ravening wolves. By
their fruits ye shall know² them.
Do [men] gather a bunch of grapes
from thorns, or from thistles figs?
17 So every good tree produces good
fruits, but the worthless tree produces
18 bad fruits. A good tree cannot pro-
duce bad fruits, nor a worthless tree
19 produce good fruits. Every tree not
producing good fruit is cut down and
20 cast into the fire. By their fruits
therefore surely³ ye shall know² them.

Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the¹ heavens. Many shall say to me in that day, Lord, Lord, have we not prophesied through *thy* name, and through *thy* name cast out demons, and through *thy* name done many works of power? and thou wilt I avow unto them, I never knew you. Depart from me, workers of lawlessness.

²⁴ Whoever therefore hears these my words and does them, I will like

would be the Hebrew *wt*. But see Boudier in *Int.*
 M. B. X. *Int.* 65, but in M. it is marked with a dot
 "proposition," "recognition," "know well."

* *And there says* has the force of *hence* or *from what precedes*, from which a necessary consequence follows: *she shows it as a fact; she treats it as evident from what precedes*.
circumstances: "is indeed," *surely*, "at any rate."

²¹ Jesus and his disciples. And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?
²² But [Jesus] hearing it, said, "They that are strong have not need of a physician, but those that are ill."
²³ But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners."
²⁴ Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.
²⁵ As he spoke these things to them, behold, a ruler coming in^a did homage to him, saying, My daughter has by this^b died; but come and lay thy hand upon her and she shall live. And Jesus rose up and followed him, and his disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment;
²⁶ for she said within herself, If I should only touch his garment I shall be healed. But Jesus turning and seeing

her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.
²⁷ And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult, he said, "Withdraw, for the damsel is not dead but sleeps." And they derided him. But when the crowd had been put out, he went in and took her hand; and the damsel rose up. And the fame of it went out into all that land.
²⁸ And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David. And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith, be it unto you. And their eyes were opened; and Jesus charged them sharply, saying, See let no man know it. But they, when they were gone out, spread his name abroad in all that land.
²⁹ But as these were going out, behold, they brought to him a dumb man possessed by a demon. And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel. But the Pharisees said, He casts out the demons through the prince of the demons.
³⁰ And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness.^a But when he

^a M B D omit "Jesus" C H A L X Ac. vers. insert.
^b T. R. adds "to them" M B C D X Am omit.
^c T. R. adds "to repentance" with C E K L X Ac. Memph. text M B D A L 133 Am Syrr.
^d Literally "unfiled," unfiled.
^e Or "a ruler coming," *kyrie eis dika*, which may be read *kyrie ekelethos*. The oldest uncials cannot help us here. B has *kyrie eis epoukthos*.
^f *kyrie* is what comes up to see, says Suidas, quoted by Weiststein in loc.; as *kyrie*, what in the future joins now. Mark has "is at extremity";

Luke "was dying." Nor has "now died" any other sense, only it is less clear. It is however quite possible that Matthew may give the result of the servant's message and all. It may be translated "has just now died," or "has even now died." Chrysostom and others give it as in text.
^g T. R. reads "says to them," with C E F G K A Ac. Syrr. text M B D L 133 Am Memph.
^h T. R. adds "among the people," with M F L Ac. 13; text B C D S A L 133 Am Syrr Memph.

saw the crowds he was moved with compassion for them, because they were harassed,^b and cast away as sheep not having a shepherd.
³¹ Then saith he to his disciples, The harvest [is] great and the workmen [are] few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.
³² X. And having called to [him] his twelve disciples, he gave them power^c over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.
³³ Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus;^d Simon the Cananean,^e and Judas the Iscariote, who also delivered him up.
³⁴ These twelve Jesus sent out when he had charged them, saying, Go not off into [the]^f way of [the]^g nations, and into a city of Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of the heavens has drawn nigh. Heal [the] infirm, [raise the] dead,^h cleanse lepers,ⁱ cast out demons: ye have received^j gratuitously, give gratuitously. Do not provide yourselves with gold, or silver, or brass, for your belts, nor

scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.
³⁵ But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.
³⁶ And as ye enter into a^k house salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth, out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in judgment-day than for that city.
³⁷ Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless as the doves. But beware of men; for they will deliver you up to synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.
³⁸ But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, he^l shall be saved.

^a T. R. with L and some cursives, *renda dika* Anglos. "dread," "worn out."
^b Or "authority," *kyrie*, not *kyrie*. More than authority, but not simply *kyrie*; it is more than *kyrie*, as it includes the right to exercise this. Hence "power" is nearer to it in English; *kyrie* is the ability to do a thing. Cf. Lc. iv. 36.

^c As regards "Lebbaeus, who was surnamed Thaddaeus," the readings are so various that I have left T. R. as it is. I have been disposed sometimes to reject *Thaddaeus* *Thaddaeus*. Mark has only *Thaddaeus*, and it would seem to reconcile them. So here M B Vulg Memph. for the same reason. They are evidently two names of the same person. Bengel would say Tadd in Chaldee and

Leb in Hebrew mean the same thing, which De Wette denies.

^d Very probably the Hebrew word for the Greek term *kyrie*, "Zealot," see Luke vi. 13.

^e Absence of the article gives the force of "any."

^f T. R. with some cursives, puts "cleanse lepers" before "raise the dead." Many omit "raise the dead," with K F L X Ac. 1. M B C D L 133 Ital (except Brit) Am Memph have it.

^g *kyrie* alone. It might be thought to allude to the house in verse 11, but ver. 13 seems to preclude this. Going into the house, in contrast with the street, makes it *kyrie* alone.

^h M B D L 133 Ital Vulg Memph have *kyrie*. T. R. omits, with C E F P X Ac. 1.

ⁱ *kyrie*.

²⁰ But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the Son of man be come. The¹ disciple is not above his teacher, nor the bondman above his lord. [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called² the master of the house Beelzebub, how much more those of his household? Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known. What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses. And be not afraid³ of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.⁴ Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father; but of you even the hairs of the head are all numbered. Fear not therefore; ye are better than many sparrows. Every one therefore who shall confess me before men, I also will confess him before my Father who is in [the] heavens. But whosoever shall deny me before men, him will I also deny before my Father who is in [the] heavens. Do not think that I have come to send peace upon the earth; I have not come to send peace, but a sword. For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of his household [shall

²¹ be] a man's enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. And he who does not take up his cross and follow after me is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

² But John, having heard in the prison the works of the⁵ Christ, sent by⁶ his disciples, and said to him, Art thou the coming [one]? or are we to wait⁷ for another? And Jesus answering said to them, Go, report to John what ye hear and see. Blind [men] see, and lame walk; lepers are cleansed, and deaf hear; and⁸ dead are raised, and poor have glad tidings preached to them; and blessed is whosoever shall not be offended in me. But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? But

¹ Gehenna.

² The value of an asserion is not exactly known: it was very small. ³ Or 'of Christ.'

⁴ T. R. reads 'two of,' with EFL1 Ac. Am. Memph.; BCDP2 Δ 233 Syrr &c., not Sin.

⁵ *epiphany*, probably comparative: 'should we have us to do it,' not simply 'are we doing it?'

⁶ T. R. omits 'and,' with CEF2 Ac. 33 Am. Memph.; BDLPE Δ 133 Syrr insert.

what went ye out to see? a man clothed in delicate raiment? behold, these who wear delicate things are in the houses of kings. But what went ye out to see? a prophet? Yes, I say to you, and more than a prophet: ²² this is he of whom it is written, Behold, I send my messenger before thy face, who⁹ shall prepare thy way before thee. Verily I say to you, that there is not arisen among [the] horn of women a greater than John the baptist. But he who is a little one in the kingdom of the heavens is greater than he. But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent seize on it. For all the prophets and the law have prophesied unto John. And if ye will receive it, this is Elias, who is¹⁰ to come. He that has ears to hear, let him hear. But to whom shall I liken this generation? It is like children¹¹ sitting in the markets, which¹² calling to their companions¹³ say, We have piped to you, and ye have not danced: we have mourned to you,¹⁴ and ye have not wailed. For John has come neither eating nor drinking, and they say, He has a demon. The Son of man has come eating and drinking, and they say, Behold, a man [that is]¹⁵ eating and wine-drinking,¹⁶ a friend of tax-gather-

ers, and of sinners:—and wisdom has been justified by her children.

²³ Then began he to¹⁷ reprove the cities in which most of his works of power had taken place,¹⁸ because they had not repented. Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place¹⁹ in you, had taken place in Tyre and Sidon, they had²⁰ long ago repented in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for you. And thou, Capernaum, who hast²¹ been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for thee. At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. Yes, Father, for thus has it²² been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows²³ the Son but the Father, nor does any one know²⁴ the Father, but the Son, and he to whom the Son may be pleased to reveal [him]. Come to

¹ B D E Am omitt *learning*.

² T. R. adds 'for,' with CEF2 Ac. 133 Am Syrr Memph.; B D E Var omitt.

³ F Memph read 'and,' with BCD2 Ac. have it.

⁴ Or 'the least.' It is the comparative; but whoever else is taken, the supposed one is less; but the dramatic force is more preserved by 'a little one.'

⁵ A *παῖδες*. My saying, 'who is to come,' it is left in the abstract pretty much as in Greek—the one who had this character in a Jew's mind according to prophecy. If we say 'who is about to come,' the mind turns to a time yet future; 'who was' is interpretation: *παῖδες* implies something certain.

⁶ T. R. reads 'little boys,' or 'little children,' with some variants.

⁷ So B R (C) D E 1 Am Curb Memph.; T. R. with EFLX 2 Ac. 33 Syrr, reads 'and.'

⁸ BCD E F X 2 Ac. read *cripes*. But it is very probably an *itacism* which occurs elsewhere as to this very word. G S U V Syrr have *cripes*. Am Curb have *cripes*. Whether

cripes be there or not, in English we must say 'their.' The sense is all the same, *cripes* is omitted by B D E 1 Ital Vulg Memph.

⁹ B D E 1 Curb Curb Am Memph omitt *epile*.

¹⁰ *epile* eat *epile*, 'spending his substance in eating and drinking.'

¹¹ *epile*, *epile*, 'taken place,' 'happened.' I do not say 'had been wrought,' because it takes the mind off the place of their happening to their being wrought.

¹² *epile* with an indicative; *epile* does not really govern a mood. If the fact is certain, it is connected with an indicative; if not, with optative or subjunctive; but its force is the mental supposition (not merely the fact) that it might have been otherwise. Even if a fact, it is not considered historically but mentally.

¹³ Others, with B C D Syrr-Curb Memph and most Latin copies, read *epile*, *epile*; which gives 'hast thou been?' B D Ital Vulg also read *epile*, 'thou shalt go down.'

¹⁴ *epile*, a real knowledge, not a mere subjective acquaintance with a person.

¹ There is no article, but 'disciple' comes after *epile*, and is characteristic.

² T. R. reads *epile*, with 1 and other copies. *epile* (M 2 *epile*) B C R X Δ Ac.; it is more of a surname or nick-name.

³ Here, and in the parallel passage, Luke vii. we have *and*, 'from,' perhaps the Hebrew *and*. But it is not so used elsewhere that I know of in the New Testament. Here it may have the force of 'shrinking from through fear.'

me, all ye who labour and are burdened, and I will give you rest.
 22 Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.
 3 But he said to them, Have ye not read what David did when he was hungry, and they that were with him? How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the sabbath the priests in the temple profane the sabbath, and are blameless? But I say unto you, that there is here what is greater than the temple. But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath.

And, going away from thence, he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying: Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, What man shall there be of you who has

one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up? How much better then is a man than a sheep! So that it is lawful to do well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out; and it was restored sound as the other. But the Pharisees, having gone out, took counsel against him how they might destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them all: and charged them strictly that they should not make him publicly known: that that might be fulfilled which was spoken through Elisha the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations. He shall not strive or cry out, nor shall any one hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgment unto victory; and on his name shall [the] nations hope.
 28 Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the dumb [man] spake and saw.
 29 And all the crowds were amazed and said, Is this [man] the Son of David? But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Beelzebub,

* T. R. adds 'himself,' with L X and some cursives.
 * T. R. reads 'greater than' for 'as great as' for 'as great as' with C L & Am Ital (except Gorb.). * has 'as great as' with some cursives.
 * 'perforate' is always a change of place—leaving one place and going to another; 'perforate', progress onward to one supposed space or limit, hence used also for one advanced in years. The reader has only to consult a Greek Concordance.
 * T. R. reads 'so that,' with R L X & Ac.; text * B C D 1 32.
 * 'Jeha'g. It is difficult to avoid using a word which is an interpretation; the word is the same here as in ver. 25, and chap. xiii. 22, 'brings forth out of his treasures'; but it signifies 'putting forth' as much as 'bringing forth'; 'send

forth' is more arbitrary. * He produces; but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures.' as said indeed in Deut. xxxii. 34, and in due time it will be produced, without saying he brings it with him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength'; whereas it is producing, bringing out what till then was hidden and kept back. See chap. xii. 35.
 * T. R. reads 'in,' adding 'in,' with D Ital Vulg.
 * Readings vary. I suspect 'blind and' is added to meet 'and saw.' C E L X & Ac. have it; * B D Memph omit.

prince of demons. But he knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist. And if Satan casts out Satan, he is divided against himself; how then shall his kingdom subsist? And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason they shall be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which men shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified,

and by thy words thou shalt be condemned.

Then answered him some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.
 41 Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answering said to him that spoke to him, Who is my mother, and who are my brethren? And, stretching out his

* T. R. reads 'Jesus,' with C E X & Ac. Am Syrr; * B D Memph omit.
 * 'blind, conscious, not objective knowledge. In ver. 15 'ye' is objective, having locusts it.
 * T. R. adds 'of the heart,' with L 1 22 23.

* T. R. reads 'whatsoever,' 'side,' with C E G K & Ac.; * B D Am omit 'side'.
 * T. R. reads 'him,' with E X & Ac.; * B D L M 23 Am Syrr Memph have it.
 * Literally 'men Ninevites.'

hand to his disciples, he said, Behold
 25 my mother and my brethren: for
 whosoever shall do the will of my
 Father who is in [the] heavens, he is
 my brother, and sister, and mother.

XIII. And that [same] day Jesus went out from the house and sat down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. And he spoke to them many things in parables, saying, Behold, the sower went out to sow : and as he sowed, some [grains] fell along the way, and the birds came and devoured them ; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth, but when the sun rose they were burned up, and because of not having [any] root were dried up ; and others fell upon the thorns, and the thorns grew up and choked them ; and others fell upon the good ground, and produced fruit, one a hundred, and one sixty, and one thirty. He that has ears, let him hear.

10 And the disciples came up and said
to him, Why speakest thou to them
11 in parables? And he answering said
to them, Because to you it is given to
know the mysteries of the kingdom
of the heavens, but to them it is not
12 given; for whoever has, to him shall
be given, and he shall be caused to be
in abundance: but he who has not,
even what he has shall be taken away
13 from him. For this cause I speak

to them in parables, because seeing they do not see, and hearing they do not hear nor understand; and in¹⁴ them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not² understand, and beholding ye shall behold and not¹⁵ see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest¹⁶ they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them. But blessed are your eyes because they see, and your ears because they hear;¹⁷ for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not hear [them]. Ye, there-¹⁸fore, hear the parable of the sower.
¹⁹ From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown²⁰ by the wayside. But he that is sown on the rocky places—this is he who hears the word and immediately receives it with joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended. And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life²¹ and the deceit of riches choke the word and

'he shall be in abundance,' a word used of the thing and of the person possessing it. 'It (or he) is in abundance.'

* *Serve.*
T. R. adds *in*, with D.M. *Zealandia* is more than *exodus*. It is to supply what is wanting, and so "fill up." Since Esaus's time there had been much of this, but the rejection of Christ completed and filled it up. "In them" has therefore the sense of "as to," in their case. "By" would cast more on their act and responsibility; *we* seems to have been introduced to avoid this sense of it.

subject as 'shall be given.' What is given is caused to be in abundance. We may say, also,

* *silens*: see note to chap. v, 25.

²³ he* becomes unfruitful. But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.

15 Another parable set he before
them, saying, The kingdom of the
heavens has become like^d a man
sowing good seed in his field; but
while men slept, his enemy came and
sowed darnel^e amongst the wheat,
and went away. But when the blade
shot up and produced fruit, then
appeared the darnel also. And the
bondmen of the householder came
up and said to him, Sir, hast thou
not sown good seed in thy field?
whence then has it 'darnel'? And
he said to them, A man [that is]
an enemy has done this. And the
bondmen said to him, Wilt thou then
that we should go and gather it
[up]? But he said, No; lest^f [in] ga-
thering the darnel ye should root up
the wheat with it. Suffer both to
grow together unto the harvest, and
in^h time of the harvest I will say
to the harvestmen, Gather first the
darnel, and bind it into bundles to
burn it; but the wheat bring together
into my granary.

Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

¹⁰ He spoke another parable to them:

'life in man,' afterwards 'the course of any events, an age, and eternity.' Here 'life' expresses it clearly enough. (¶ B D omit 'this.')
 — On Life.

4. *Conclusions*

* A complete record of all cases is maintained.

* T. B. adds 'the' with H. L. X. 3: B. C. D. E. & c.

¹ I. H. Hall & Co., with C. D. & A. B. O. & A. Nelson, Fairbury. 'lost nothing': see chap. x, 25.

³ T.R. adds 'the' with the CE Latin BDA 34c.

² H. R. C. M. A. 2. Bryx read 'nothing.'

¹ With M.C.D.R. & Co. St. Am. Syrr. Memphis:

NOTE: R-102 Rev-Cri still applies.

³ T. R. reads 'Jenna,' with CHL & I Ac. Syrr.

The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

All these things Jesus spoke to the crowds in parables, and without a parable he did not¹ speak to them, so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's² foundation.

Then, having dismissed the crowds, he^a went into the house; and his disciples came to him, saying, Explain to us the parable of the darnel of the field. But he answering said,^b He that sows the good seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil [one]; and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the^c] age, and the harvestmen are angels. As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the^a age. The Son of man shall send his angels, and they shall gather out of his kingdom all offences,^d and those that practise lawlessness; and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears,^e let him hear.

The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid.

visit at B D 1. Ave. Sun-Ed. Mahmud

1 T H reads 'to them' with 1 T H F L X A S

1. 23 *Vulg. Serr.*; H. B. D. *Am. Monoph. anal.*

* T. R. has "the" with O K & ac : at H D 13 23 cm.

* T. H., with C. E. F. S. Ac. 33 Syrr. Memphis, Tex.

thin' at H D F 1 Vale Syn-Cr. unit cores.

* großräumig: nur noch in vor. 37.

*T. K. adds 'to hear,' with CDLPΔΣ etc.

53: # B Am Vern Vor omit.

* T. R. adds 'Again,' with C M P 3 Ac. 1 23

yr; 4 B D Am Vert Colb Carb Memph unit.

'*vā āyā*', 'the field,' as contrasted with the

and for the joy of it* goes and sells all whatever he has, and buys that field.
 42 Again, the kingdom of the heavens is like a merchant seeking beautiful pearls; and having found one pearl of great value, he went and sold all whatever he had and bought it.
 43 Again, the kingdom of the heavens is like a scribe which has been cast into the sea, and which has gathered together of every kind, which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out. Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.
 44 Jesus says to them, Have ye understood all these things? They say to him, Yea, [Lord?]. And he said to them, For this reason every scribe disciplined to the kingdom of the heavens is like a man [that is] a householder who brings out of his treasure things new and old.
 45 And it came to pass when Jesus had finished these parables he withdrew thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has

this [man] this wisdom and these works of power? Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph,* and Simon, and Judas? And his sisters, are they not all with us? Whence then has this [man] all these things? And they were offended* in him. And Jesus said to them, A prophet is not without honour, unless in his country and in his house. And he did not there many works of power, because of their unbelief.
 XIV. At that time Herod the tetrarch heard of the fame of Jesus, and said to his servants, This is John the baptist: he is risen from the dead, and because of this these works of power display their force in him.
 4 For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip* his brother. For John said to him, It is not lawful for thee to have her. And [while] desiring to kill him, he feared the crowd, because they held him for a prophet. But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and pleased Herod; whereupon he promised with oath to give her whatever she should ask. But she, being set on* by her mother, says, Give me here upon a dish the head of John

* Or "because of his joy."
 * Literally "a man a merchant."
 * T. R. reads "who having," with C E P 1 Ac. Brit. Memph. text M B D L 1 23 Am. omits 24.
 * M B D Am. Memph. leave out the words, "Jesus says to them." C E 2 Ac. 1 23 Syrr have them.
 * C E 2 Ac. 23 Memph. Syrr have "Lord." M B D 1 23 Corb. Am. omit.
 * Or "into," vs. as T. R., with E Ac.
 * Here, see note to vii. 34.
 * T. R. reads "James," with K L A B Syrr; others "John," with D E F X Ac.; "Joseph," M (P) B C 2 1 23 Am. Memph.
 * Or "were stumbled at him," *ἐκσταθίσθησαν*; but the word "stumbled" is too weak; *ἐκσταθίσθησαν* is literally "the catch of a trap," not a stumbling-stone. It is generally the occasion or means of getting into an evil case. See chap. xviii. 6.
 * M C E Corb. add "own" before "country."
 * Lit. "the" of. iv. 12.
 * The construction is disputed here: it is *ἐκπέμπει* to *ἀποστέλλει*, as nearly as possible "operates in him." The passage has a certain reflexive force as

in French *s'opèrent par lui*. But this can hardly be given in English; the Authorized Version has attempted it by changing the word to "show forth." I have sought to preserve the force of the verb used by adding "their force," the difficulty partly arises from the plural of power itself, because the power which wrought is more seen than the effects. Still I believe the intention is not to use *δυνάμεις* differently, only the mind turns more to the agent than to the effect. "Powers" and "miracles" are the same word in Greek. Hence it may be translated "these powers operate in him," but its reflexive force above spoken of is, I doubt not, the true one. The "show forth" of the Authorized Version is alleged to be the force of the middle, which I doubt, but of the active I cannot find it is. For the sense, however, I should not object to "display themselves in him."
 * M C E 2 Ac. 23 Ac. have *ἐκσταθίσθησαν*. D Am. omit.
 * M B D (C K L) L 2 read "was come."
 * Or "instructed," as LXX: Ex. xxiv. 34, Deut. vi. 7. "Put up to it," not "before instructed."

the baptist. And the king was grieved; but on account of the oaths, and those lying at table with [him], he commanded [it] to be given. And he sent and beheaded John in the prison; and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her mother. And his disciples came and took the body and buried it, and came and brought word to Jesus. And Jesus, having heard it, went away thence by ship to a desert place apart.
 And the crowds having heard [of it] followed him on foot from the cities. And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm. But when even was come, his disciples came to him saying, The place is desert, and [much of] the [day] time already gone by; dismiss the crowds, that they may go into the villages and buy food for themselves. But Jesus said to them, They have no need to go: give ye them to eat. But they say to him, We have not here save five loaves and two fishes. And he said, Bring them here to me. And having commanded the crowds to recline upon the grass,* having taken the five loaves and the two fishes, he looked up to heaven, and blessed; and having broken the loaves, he gave [them] to the disciples, and the disciples [gave them] to the crowds. And all ate and were filled, and they took up what was over and above of fragments twelve hand-baskets full. But those that had eaten were about five thousand men, besides women and children.
 And immediately he* compelled the*

disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds.
 22 And having dismissed the crowds, he went up into the mountain* apart to pray. And when even was come, he was alone there, but the ship was already in the middle of the sea tossed by the waves, for the wind was contrary. But in the fourth watch of the night he* went off* to them, walking on the sea. And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried out through fear. But Jesus immediately spoke to them, saying, Take courage; it is I: be not afraid. And Peter answering him said, Lord, if it be thou, command me to come to thee upon the waters. And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me. And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith, why didst thou doubt? And when they had gone up* into the ship, the wind fell. But those in the ship came and did homage to him, saying, Truly thou art God's Son. And having crossed over they came to the land of Gennesaret. And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that were ill, and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

* T. R. reads "Jesus," with C H I A H 2 Ac. Syrr. B D 1 23 Am. Memph. omit.
 * T. R. reads "for," with some curious; *ἐν* *αἰώνι*. In Mark vi. 24, M B D F have *αἰώνι*.
 * T. R. reads "his," with C D E L A 2 Ac. Am. Syrr. Memph.; M B (E F) 23 omit *αἰώνι*.
 * Some add "therefore," with M C Z 1 Memph.; B D E 1 Ac. Am. omit.
 * T. R. adds "and," with M C I X Memph.; B D E L P A 2 Ac. 1 23 omit.
 * T. R. reads "Jesus," with E F G L N X Ac.; M B C* D I P A 2 Am. Syrr. Memph. omit.

* T. R. reads "his," with B E F K P X H 2; M C D G I L M A 2 Ac. 1 23 Am. omit.
 * Here, as noticed already, "the mountain" is only in contrast with the plain; so of "the ship." It is not "a mountain," but he left the low ground by the sea and went up.
 * T. R. reads "Jesus," with E F G L 2 Ac.; M B C D P S T Y F A 2 1 23 Am. Memph. omit.
 * Or "came," *ἦλθε*, with M B C* T 2 1 23 Am. Syrr. Memph.; *ἦλθε*, with C D E P A 2 Ac.
 * T. R., with C E P A 2 Ac., omits "up," reading *ἐκβήκεν*. Text *ἀνέβηκεν*, with M B D T 1 23.

XV. Then the scribes and Pharisees from Jerusalem come up to Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread. But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldst be profited? and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching. Hypocrites! well has Esaias prophesied about you, saying, This people honour me with the lips, but their heart is far away from me; but in vain do they worship me, teaching [as] teachings commandments of men. And having called to [him] the crowd, he said to them, Hear and understand: Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this

word, have been offended? But he answering said, Every plant which my heavenly Father has not planted shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch. And Peter answering said to him, Expound to us this parable. But he said, Are ye also still without intelligence? Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? but the things which go forth out of the mouth come out of the heart, and these defile man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; these are the things which defile man; but the eating with unwashed hands does not defile man. And Jesus, going forth from thence, went away into the parts of Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried [to him] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon. But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us. But he answering said, I have not been sent save to the lost sheep of Israel's house. But she came and did him

¹ Or 'the tradition of the elders.'
² M C E 2 Ac., with almost all, have as in text; B D T 1 Am Ital (except Briz) Syr-Crt & Pst Memph read 'For God said.'
³ T. R. adds 'thy,' with K L M U H 23 Am Syr-Memph; B C 2 D R X 2 Ac., omit.
⁴ Or 'adverses, curses.'
⁵ Or 'it is a gift, whatever (thou shouldst have received) from me thou wilt have been profited.'
⁶ T. R., with E Ac., omits 'he shall,' reading simply, 'Text B C D E 2 T A 2 11 12 33. B C D T 1 13 omit 'And.'
⁷ M C T 13 have 'law,' *esau*; M B D, with Syr-Crt & Pst Memph, 'word,' *adyas*.
⁸ T. R., with C E 2 Ac., adds 'draw near to me with their mouth and,' 'I know not why Meyer and Alford say from LXX, for it is in the Hebrew just the same; but B D L T 23 omit it. E is mutilated. No Latin MS has it but Briz, which is always the T. R. Greek, Tisch., Lach., Treg., Alford, Meyer, De Wette, all reject it.

⁹ B D 15 read 'the,' T. R. has 'his,' with C E 2 2 Ac. and versions.
¹⁰ Some read 'say'; Rhias *tear*, C E L A 2 2 Ac., *esau*, and so T. R.; B D 11 13 33 *adyas*.
¹¹ Literally 'the.'
¹² See chap. xiii. 27; and so wherever the word 'offend' occurs.
¹³ Some read 'the,' i.e. omit *esau*, with M B Z 1 Memph; C D E L 2 Ac. Ital Vulg Syr insert.
¹⁴ T. R. reads 'Jesus,' with C E L 2 2 Ac.; M B D 2 33 Am Syr-Crt & Pst Memph omit.
¹⁵ C E L 2 Ac. Memph have *esau*; B D Z 33 Am Syr-Crt & Pst have *esau*.
¹⁶ Or 'the man.'
¹⁷ *esau* *esau*; not necessarily within the territory, but in that neighbourhood; perhaps it might be translated 'into the neighbourhood,' only it is a little too free. The woman came out from the country.
¹⁸ Some leave out 'to him,' with M B C E 2 11 33 Am Syr-Crt & Pst Memph; E 2 Ac. insert.

homage, saying, Lord, help me. But he answering said, It is not well to take the bread of the children and cast it to the dogs. But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their masters. Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that hour. And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there; and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them: so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should faint on the way. And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to satisfy so great a crowd? And Jesus says

to them, How many loaves have ye? But they said, Seven, and a few small fishes. And he commanded the crowd to lie down on the ground; and having taken the seven loaves and the fishes, having given thanks, he broke [them] and gave [them] to his disciples, and the disciples to the crowd. And all ate and were filled; and they took up what was over and above of the fragments seven baskets full; but they that ate were four thousand men, besides women and children. And, having dismissed the crowd, he went on board ship and came to the borders of Magadan. XVI. And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew them a sign out of heaven. But he answering said to them, When evening is come, ye say, Fine weather, for the sky is red; and in the morning, A storm to-day, for the sky is red [and] lowering; ye know [how] to discern the face of the sky, but ye cannot the signs of the times. A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away. And when his disciples were come to the other side, they had forgotten to take bread. And Jesus said to

¹ Some, with D, read 'sitting,' *esau*; but B C E 2 2 Ac. have *esau*, i.e. 'well,' 'right,' *esau* (not *esau*), 'a little dog,' more slighting than 'dog,' I believe; but 'little dog' is not this, but rather the contrary in English. I would not say 'cur,' fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.
² Or else we may say 'Yet' here, as admitting the truth, but pleading; *esau* is used for affirming what is said, but also for beseeching, as, indeed, in English we say, 'Yes, do it.' 'Yet' seems perhaps to express this more clearly, as the admission of what Christ said is thus evident; the 'but' is wanting if we say 'yea.' The Auth. Ver. avoids the difficulty discussed by all the critics, by translating freely, but the 'for even' of the original is lost. 'Yet' thus used gives assent and observation, and this seems the force of *esau*. See Rev. xiii. 20, 'Even so come.' If we say 'Truth, Lord,' we must add 'yet'; 'Truth, Lord, (yet hear) for even.' As to *esau* having this tacitly beseeching character, see Pulem. 22, and so it is taken by many. Other-

wise *esau* contradicts the Lord, who had said *esau*, and *esau* follows naturally. And I suspect this to be the better sense: 'Yes, Lord, you may do it, for even,' so I have put it in the text.
³ T. R. reads 'the feet of Jesus,' with C E F X 2 2 Ac. Syr; text M B D L 13 33 Am Memph.
⁴ Some read 'the crowd,' with M C D U 1 13 33; text B E L P (27) Ac. Am vers.
⁵ B C D M P A 2 13 add 'and.'
⁶ See note to chap. v. 25.
⁷ M B 1 Am Memph read 'the,' C D E L P A 2 Ac. Colb Briz Syr read 'his.'
⁸ M B D 1 13 22 33 Memph read 'the,' C E L P 2 Ac. Am Syr read 'his.'
⁹ T. R. reads 'Magadan,' with E 2 Ac.; C M 23 Memph 'Magadan'; M B D (11 Ver) 'Magadan'.
¹⁰ T. R., with E 2 Ac., adds 'hypocrites,' C D L A 1 22 33 Am omit. M B V X 1 omit from 24-26, ver. 2, to the end of ver. 3.
¹¹ Some authorities add, with T. R., 'the prophet,' so C E X 2 Ac. Syr Memph; M B D L Am Corb omit.
¹² M B C D omit *esau*; T. R. has it, with E L X 2 Ac. and versions; A omits 'his disciples.'

them, See and beware⁷ of the heaven⁸ of the Pharisees and Sadducees. And they reasoned among themselves, saying, Because we have taken no bread. And Jesus knowing [it], said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets⁹ ye took [up]? nor the seven loaves of the four thousand, and how many baskets¹⁰ ye took [up]? How do ye not understand that [it was] not concerning bread I said to you, Beware¹¹ of the heaven of the Pharisees and Sadducees? Then they comprehended that he did not speak of being beware of the heaven of bread, but of the doctrine of the Pharisees and Sadducees.¹²

But when Jesus was come into the parts¹³ of Caesarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of man am? And they said, Some, John the baptist; and others, Elias; and others again, Jeremias or one of the prophets. He says to them, But ye, who do ye say that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Bar-jona,¹⁴ for flesh and blood has not revealed [it] to thee, but my Father who is in the heavens. And I also, I say unto thee that thou art Peter,¹⁵

⁷ *ὑποσχεσθαι* means "to fix one's mind on;" *ἴδετε* has the sense of the German *er:; ὑποσχεσθαι* is "to pay attention to," not "to guard from" (*be-ware*, not *be-dread*); and the *ἴδετε* is "because, of," "in view of," "to attend so as to guard yourself from." "Beware of," I believe, most nearly conveys it. It is probably the Hebrew used with *ἴδετε*. I do not think it is classical Greek, but used in the New Testament.

⁸ T. R. adds "to them," with C & c, Syr-Crt & Pst. Memph., M B D K L M S X A U Z 1 53 Am. omit.

⁹ *ἀδοποιον*, a round-plaited hand-basket for a journey.

¹⁰ *ῥαβδοι*, larger than the *ἀδοποιον*, particularly a fish-basket. In xv. 37 it is *ῥαβδος*.

¹¹ T. R. reads "to beware," with E & c, text with M B C (D omits A). L 1 Am. Memph., C 2 53 have both *ὑποσχεσθαι* and *ὑποσχεσθαι*.

¹² M B D and Syr-Crt read "of the heaven of the

and on this rock I will build my assembly, and hades' gates¹⁶ shall not prevail against it. And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens. Then he enjoined on his¹⁷ disciples that they should say to no man that he was¹⁸ the Christ.

From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised. And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto thee. But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men. Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. For whosoever shall desire to save his life¹⁹ shall lose it; but whosoever shall lose his life for my sake shall find it. For what does a man profit, if he should gain the whole world and suffer the loss of his soul? or what shall a man give in exchange for his soul? For the Son of man is about

Pharisees and Sadducees, but of the doctrine of the Pharisees and Sadducees.

¹³ *ἴδετε* is *ἴδετε*; see note to xv. 21.

¹⁴ Some read "that the Son of man is," with M B Am. Corb. Memph., text C D E & Z & c. Syr.

¹⁵ I have added "again" here, because it is *ἴδετε*, not *ἴδετε*. The former is "different," the latter, simply "others."

¹⁶ Or "gates of Hades." These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

¹⁷ M B C D omit *αὐτοῖς*.

¹⁸ T. R. adds "Jesus," with C (D after "Christ") E & c. 33 Am. Memph.; M B L X T & U 1 omit.

¹⁹ The word *ψυχή* signifies both "life" and "soul."

²⁰ M B L 1 13 23 33 Brix Syr. Memph. read "what shall a man be profited;" text C D E & c. Am.

to come in the glory of his Father with his angels, and then he will render to each according to his doings.

Verily I say unto you, There are some of those standing here that shall not taste of death at all²¹ until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them up into a high mountain apart. And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; and lo, Moses and Elias appeared to them talking with him.

And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us²² make here three tabernacles: for thee one, and for Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed²³ them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight; hear him. And the disciples hearing [it] fell upon their faces and were greatly terrified.

And Jesus coming to [them] touched them, and said, Rise up, and be not terrified. And lifting up their eyes, they saw no one but Jesus alone.

And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen up from among [the] dead. And [his²⁴] disciples demanded of him saying, Why then say the scribes that Elias must first

have come? And he²⁵ answering said to them, Elias indeed comes first²⁶ and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from²⁷ them.

Then the disciples understood that he spoke to them of John the baptist.

And when they came to the crowd, a man came to him, falling on his knees before him, and saying, Lord, have mercy on my son, for he is lunatic, and suffers sorely; for often he falls into the fire and often into the water. And I brought him to thy disciples and they were not able to heal him. And Jesus answering said, O unbelieving and perverted generation, how long²⁸ shall I be with you? how long²⁹ shall I bear with you? Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour.

Then the disciples, coming to Jesus apart, said [to him], Why were not we able to cast him out? And he says³⁰ to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible³¹ to you. But this kind does not go out but by prayer and fasting.

And while they abode in Galilee, Jesus said to them, The Son of man

²¹ *ἴδετε*.

²² "Not at all," *οὐκ ἔτι*, a strengthened negative.

²³ M B C Ver. Corb. read "I will make," which I suspect to be the true reading, which copyists thought too bold. But versions however, with C D E & Z & c., have as in text.

²⁴ *ἴδετε*, used for the cloud covering the tabernacle, so that it was filled with the glory; not a shadow above or over them.

²⁵ Some, with M L X 133 Am. Memph., read "thou," leaving out *αὐτοῦ*; B C D & c. Syr. have "his," Matthew's style generally is to say "thou" not "his."

²⁶ T. R. reads "Jesus," with C E K Z & c.; M B D L 1 2 33 Am. Syr. Memph. omit.

²⁷ B D 33 Am. Memph. omit *αὐτοῖς*; M C E Z & c.

Ac. 1 Corb. Brix Syr. have it.

²⁸ M B D 133 Am. Memph. omit "first;" C Z & c. Syr. and others have it. L puts it after "restore."

²⁹ *ἴδετε*, the causative or instrumental power; what is *ἴδετε* (here Son of man) being the passive recipient.

³⁰ Some read "is in evil state," *ἐν κακῷ*, for *ἐν κακῷ*, with M R Z L X, *ἐν κακῷ* CD & c. Am.

³¹ Lit. "until when."

³² T. R. has "Jesus said," with C E Z & c. Syr.; text M B D 33 Am. Corb. Syr-Crt. Memph.

³³ Classically "ye shall be unable to do," but from use in LXX, applied to God, in this phrase the sense is "impossible."

³⁴ M B 33 Corb. Syr-Crt. omit verse 31.

is about to be delivered up into [the] hands of men, and they shall kill him; and the third day he shall be raised up. And they were greatly grieved. And when they came to Capernaum, those who received the didrachmas¹ came to Peter and said, Does your teacher not pay the didrachmas? He says, Yes.² And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? Peter³ says to him, From strangers. Jesus said to him, Then are the sons free.⁴ But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater;⁵ take that and give it to them for me and thee.

XVIII. In that hour the disciples came to Jesus saying, Who then is greatest⁶ in the kingdom of the heavens? And Jesus⁷ having called a little child to [him], set it in their midst, and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all⁸ enter into the kingdom of the heavens. Whoever⁹ therefore shall humble himself as this little child, he is the greatest¹⁰ in the kingdom of the heavens; and whosoever shall receive one such little child in my name, receives me. But whosoever shall offend¹¹ one of these little ones who believe in me, it were profitable for him that a great millstone¹² had been

hanged upon his neck and he be sunk in the depths of the sea. Woe to the world because of offences! For it must needs be that offences come; yet woe to that¹³ man by whom the offence comes! And if thy hand or thy foot offend¹⁴ thee, cut it off and cast [it] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast into eternal fire. And if thine eye offend¹⁵ thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell¹⁶ of fire. See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens. For the Son of man has come to save that which was lost.¹⁷ What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray? And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. So it is not the will of your Father¹⁸ who is in [the] heavens that one of these little ones should perish.

But if thy brother sin against thee, go, reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. But if he do not hear [thee], take with thee one or two besides, that every matter

¹ *didrachma* is a 'trap-bill,' not a 'stumbling-block.'
² Literally an 'ass-millstone,' i.e., turned by an ass, as too great for the hand.
³ Some read 'to the man,' with B D L 1 2 22 Am Syr Memph; B E X 2 2 Ac. have *interio*.
⁴ T. R. reads 'them,' with E A 2 2 Ac. Memph; text B D L 1 13 Ital Vulg. *Golconda*.
⁵ B L omit 'there is no will before your (B F H I R 2 2) Father.' Compare chap. xi. 26.
⁶ T. R. adds 'and,' with E 1 2 2 Ac. Am Memph; omit B D L 1 33 Syr.
⁷ B D E 2 Ac. omit; L A 2 2 22 Am Memph insert.

may stand upon the word¹⁹ of two witnesses or of three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens. For where two or three are gathered together unto my name, there am I in the midst of them.

Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven. For this cause the kingdom of the heavens has become like a king²⁰ who would reckon with his bondmen. And having begun to reckon, one debtor of ten thousand talents was brought to him. But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be made. The²¹ bondman therefore falling down did him homage, saying, Lord, have patience with me and I will pay thee all. And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan. But that bondman

having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] if thou owest anything. His fellow-bondman therefore, having fallen down at his feet²², besought him, saying, Have patience with me, and I will pay thee.²³ But he would not, but went away and cast him into prison, until he should pay what was owing. But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had taken place. Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee all that debt because²⁴ thou besoughtest me; shouldst not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee? And his lord being angry delivered him to the tormentors till he paid all that was owing to him. Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.²⁵

XIX. And it came to pass, when Jesus had finished these words, he withdrew²⁶ from Galilee, and came to the coasts of Judaea beyond the Jordan; and great crowds followed him, and he healed them there.

And the²⁷ Pharisees came to him tempting him, and saying,²⁸ Is it lawful for a man to put away his wife for every cause? But he answering said [to them], Have ye not read that he who made [them], from the beginning made them²⁹ male and female, and said, On account of this

¹⁹ Literally 'mouth.'
²⁰ Literally 'a man a king.'
²¹ B D L 1 Am read 'the' for 'his.'
²² D L A 2 33 Am Syr Memph read 'That' for 'The.'
²³ Many omit 'Lord,' with B D Am Syr-Cr.
²⁴ T. R. has 'me' in text, with C E 2 Ac., and reads 'what thou owest,' with a few cursives.
²⁵ Some omit 'at his feet,' with B C D G L 1 Am.
²⁶ T. R. adds 'all,' with C² K L 1 13 Am Memph.
²⁷ *esti* denotes there a consequence or motive than a cause. (See Matt. xvii. 6; Luke i. 34. So

estis, Luke i. 1.) Hence used when a negative cause, so to speak, is spoken of.
²⁸ T. R. adds *in superlativo* *omne*, 'their offences,' with C E 2 Ac. Syr., B D L 1 22 Am Syr-Cr. Memph omit.
²⁹ Or 'took himself away.'
³⁰ Some omit 'the,' with B C L M A H 2 1 33.
³¹ T. R. adds 'to him,' with D E Ac.; B C K L M F H 2 1 Am Syr-Cr & P² Memph omit.
³² Many omit 'to them,' with B D L 1 Memph; C E 2 Ac. Am Syr insert.
³³ It may be translated 'that he who made them from the beginning, made them,' &c.

¹ A Jewish personal tribute to the temple.
² Or 'Surely,' &c.
³ Some read 'he,' with B D 1 Am Memph.
⁴ A stater or 'shekel' equals two didrachmas.
⁵ *magis*, i.e., comparative, but hence 'greater' than others; only it is thus characteristic, not personal, as a *superior* would be. 'Greatest' answers to it in English.
⁶ B F L V 1 Memph read 'he.'
⁷ Or 'in no wise,' &c.
⁸ *servi*, he who has that character.
⁹ That is, 'be a snare to,' but there is no English word which can be carried through.

a man shall leave father and mother, and shall be united to his wife, and the two shall be^a one flesh; so that they are no longer two, but one flesh? What therefore God has joined together, let not man separate. They say to him, Why then did Moses command to give a letter of divorce and to send [her^b] away? He says to them, Moses, in view of your hard-heartedness, allowed you to put away your wives; but from the beginning it was not thus. But I say unto you, that whosoever shall put away his wife, not^c for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. His^d disciples say to him, If the case of the man be so with his^e wife, it is not good to marry. And he said to them, All cannot receive this word, but those to whom it has been given; for there are eunuchs which^f have been born thus from [their] mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs who have made eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

Then there were brought to him little children that he might lay his^g hands on them and pray; but the disciples rebuked them. But Jesus said, Suffer little children, and do not hinder^h them from coming to me; for the kingdom of the heavens is of

such; and having laid his hands upon them, he departed thence.

And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal? And he said to him, What askest thou me concerning goodness? one is good.^a But if thou wouldest enter into life, keep the commandments. He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy^b father and thy^c mother, and Thou shalt love thy neighbour as thyself. The young man says to him, All these have I kept; what lack I yet? Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in heaven; and come, follow me. But the young man, having heard the word, went away grieved, for he had large possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; and again I say unto you, It is easier for a camel to enter^d a needle's eye than a rich man^e into the kingdom of God. And when the^f disciples heard [it] they were exceedingly astonished, saying, Who then can be saved? But Jesus, looking on [them], said to them, With men this is impossible; but with God all things are possible. Then Peter answering said to him, Behold, we have left all

one is good save God alone, with C E A Z Ac. Syrr. As it stands in text there is an article before *one*, 'the Good one,' text B D L 122 Am. D omits articles before *one* and *father*.
^a *see* and *q. v.* Literally 'the father and the mother.'
^b T. R., with C² 25 69 and other cursives, adds *eye*, 'thy' to 'father,' not after *version*.
^c T. R. adds 'from my youth,' with C (D omits *gen*) 12 Ac. 33 69 Syrr Memph; omit B D L 122 Am Corb.
^d So C E L Z A Z Ac. 1 33 69 Syrr Memph; T. R. *sedulo*, with B D G S V X P Ital Am.
^e T. R., with C 2 Ac. 33, has 'to enter,' *elucubro*; it is very doubtful; B D have it after *version*.
^f T. R. at the end, B L Z 1 33 Corb have not it.
^g T. R. reads 'his,' with B Ac. Corb; B D C D K L Z A Z 33 69 Am Syrr Memph omit.

things and have followed thee; what then shall happen to us? And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down^a upon his throne of glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one who^b has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit life eternal. But many first shall be last, and last first. (XX.) For the kingdom of the heavens is like a^c householder who^d went out with the early morn to hire workmen for his vineyard. And having agreed with the workmen for a denarius the day, he sent them into his vineyard. And having gone out about [the^e] third hour, he saw others standing in the market-place idle; and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way. Again, having gone out about the sixth and ninth hour, he did likewise. But about the eleventh [hour^f], having gone out, he found others standing, and says to them, Why stand ye here all the day idle? They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard [and whatsoever may be just ye shall receive^g]. But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay [them^h] their wages, beginning from the last even

to the first. And when they [who came to work] about the eleventh hour came, they received each a denarius. And when the first came, they supposed that they would receive more, and they received also themselves each a denarius. And on receiving it they murmured against the master of the house, saying, These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day and the heat. But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou not agree with me for a denarius? Take what is thine and go. But it is my will to give to this last even as to thee: is it not lawful for me to do what I will in my own affairs? Is thine eye evil because I am good? Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.

And Jesus, going up to Jerusalem, took the twelve disciples^a with [him] apart in the way, and said to them, Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death; and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.

Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking something of him. And he said to her, What wilt thou? She says to him, Speak [the word] that these my two sons

^a 'To sit down' is the active voice of *καθίζω*, 'set,' 'set himself down on.' In 'sit on' the verb is in the middle voice.
^b T. R. has *he*, with X Ac.; the better reading seems to be *servi*, as in XX. 1, 'he who is such as,' but is expressed the same in English. *Servus* B C D H K L A Z 1 33 69.
^c *Man* *dominus*, with C E Z Ac. 33 69 Am Syrr Memph; B D 1 omit (and so Origen expressly).
^d *Man* *dominus*, with C D Z Ac. Ital Vulg Syrr Memph; B L *dominus*.
^e Literally 'a man a householder.'
^f *Servus*.
^g T. R. has 'the' in text, with V A and some cursives.

^a Many leave out 'hour,' with B D L Am; T. R., with C E Z Ac. Syrr Memph, inserts.
^b T. R. adds 'idle,' with C E Z Ac. 1 69 Syrr; B C D L 1 33 Am Memph omit.
^c The clause enclosed in [] is doubtful. But Meyer remarks that if borrowed from ver. 4 it would be 'I will give you,' not 'ye shall receive.' B D L Z 1 Am and most Latin copies omit; C E N Z Ac. and mostly all Syrr insert.
^d C L Z omit; B D N Z 1 33 Ac. and versions insert; 'their' is the article, not the pronoun.
^e B L Z Memph omit 'for many are called ones, but few chosen ones.'
^f Some omit 'disciples,' with B D L Z 1 Memph; B C E N Z Ac. 33 69 Am Syrr insert.

^a Literally 'to one flesh;' *see*, 'shall become as,' 'be for it,' though two persons, no longer two. In 'but one' there is no *et*, but simply *unus*. This *et* is probably a Hebraism.
^b M D L Z 1 22 Corb Am omit 'her'; B C E N Z Ac. 33 Brix Monac Syrr insert.
^c T. R. reads 'unius,' B D 1 33 Memph *expresse* *unius*; text *un* *et* C E N Z A Z Ac. Am Syrr.
^d Some read 'The,' with B R, but C D E L N Z 2 Ac. have *et*.
^e *Servus*, 'who are such as have,' Ac. 'see'; M C D L M Am Syrr Memph add 'to them.'
^f Or 'forbid not.'
^g T. R. adds 'good,' with C E F A Z Ac. Am Syrr Memph; B D L 1 22 omit.
^h T. R. reads 'why callst thou me good?' no

may sit, one on thy right hand and one on thy¹ left in thy kingdom.
²⁴ And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink?²
²⁵ They say to him, We are able. [And³] he says to them, Ye shall drink indeed my cup,⁴ but to sit on my right hand and on [my⁵] left is not mine to give but to those for whom it is prepared of my Father. And the ten, having heard [of it], were indignant about the two brothers. But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them.⁶ It shall not be thus amongst you, but whosoever will be great among you, shall be⁷ your servant;⁸ and whosoever will be first among you, let him be your bondman; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.
²⁹ And as they went out from Jericho a great crowd followed him. And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David.
³¹ But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that I shall do to you? They say to him, Lord, that

²⁴ our eyes may be opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they⁹ followed him.

XXI. And when they drew near to¹⁰ Jerusalem and came to¹¹ Bethphage, at¹² the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them] and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them. But all¹³ this came to pass, that that might be fulfilled which was spoken through the prophet, saying, Say to the daughter of Zion, Behold thy king cometh to thee, meek, and mounted upon an ass, and upon¹⁴ a colt the foal¹⁵ of an ass. But the disciples, having gone and done as Jesus had ordered¹⁶ them, brought the ass and the colt and put their garments upon them, and he sat on them.¹⁷ But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the way. And the crowds who went before him¹⁸ and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the] Lord!¹⁹ Hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who

¹² is this? And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

¹³ And Jesus entered into the temple²⁰ [of God²¹], and cast out all that sold and bought in the temple,²² and overthrew the tables of the money-changers and the seats of those that sold the doves. And he says to them, It is written, My house shall be called a house of prayer, but ye have made²³ it a den of robbers. And blind and lame came to him in the temple,²⁴ and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple²⁵ and saying, Hosanna to the Son of David, they were indignant, and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.

²⁶ But early in the morning, as he came back into the city, he hungered. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more²⁷ fruit of thee for ever. And the fig-tree was immediately dried up. And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up! And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

²⁸ And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this authority? And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? but if we should say, Of men, we fear the crowd, for all hold John for a prophet. And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in [my²⁹] vineyard. And he answering said, I will not; but afterwards repenting himself he went. And coming to the second he said likewise; and he answering said, I [go], sir, and went not. Which of the two did the will of the father? They say [to him³⁰], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.

³¹ Hear another parable: There was a householder³² who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. But

¹ T. R. omits 'thy,' with D 1 33. (M E omit first 'thy,')
² T. R. adds (from Mark) 'and (most read 'or') be baptized with the baptism that I am baptized with' and the same in verse 25, with C E Δ Z Δc. 25 69 Syrr; unit M B D L Z 1 33 Am Memph.
³ M B D omits, and Z on close examination; C E X Δ Δc. Memph. insert.
⁴ T. R. adds *me*, with E Δ Δc.; M B C D K L M E Z Δ 1 33 omits.
⁵ T. R. adds 'But,' with C M X Δ 33 Syrr Memph.; M B D E L Z Δ Δc. 1 69 Am omits.
⁶ I read 'shall be,' with M B C D X Δ Z Δ Δc. 1 25 69 Syrr Memph.; T. R. *sees*, with H L M S Am. Most of the above have *sees* again in ver. E, but B E G Y X F have *sees*, with H S.
⁷ Or 'immediately they saw and,' So M B D L (and from space Z) 1 33 Am Memph.; C E N Δ Δc. have 'their eyes,' which has the advantage of

being the more difficult reading. Tisch. (7th ed.) retains the words. In his 8th ed. he omits them.
⁸ *etc.*, the point they were going towards.
⁹ *etc.*, that in the presence of, at which, they were. *etc.* with accusative is used if the place is reached.
¹⁰ Many have out 'all,' with M C D L E Am Memph.; B E N Z Δc. almost all and Syrr insert.
¹¹ T. R. omits the second 'open,' with C D E X Δ Δc.; M B L N 1 Syrr have it.
¹² Literally 'son,' from Hebrew.
¹³ M E L N X Δ Z Δ Δc. *spontaneous*, with T. R.; B C D 23 *spontaneous*, sense the same.
¹⁴ T. R. (not Stephens), with some cursives Am Memph., reads 'they set [him] on them'; M has *inducere deus de' aditum*.
¹⁵ T. R., with E F N X Δ Z Δc., omits 'him'; M B C D L 1 33 69 Syrr Memph. have it.
¹⁶ Kopy without the article, for 'Jehovah.'

²⁰ *Tempus*, the general building, not the *sanctus*.
²¹ 'Of God' is doubtful; M E L 33 Ver Memph. omit; C D E F N Δ Z Δc. Am Syrr insert.
²² Many read 'make it,' with M B L Memph.; C D E F N Δ Z Δc. Am 'have made.'
²³ *et* papers, with B L; T. R., with most, omits *et*.

³² M C D L M A T 1 35 omits; B E Z Δc. Am insert.
³³ M B D L 13 33 69 Am Memph. unit; C E X Δ Δc. Syrr insert.
³⁴ Literally 'a man a householder,' T. R. reads 'a certain man a householder,' with E X Δc. M B C D K L E V Δ 1 2 1 33 omits *et*.

when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits. And the husbandmen took his bondmen, and beat one, killed another, and stoned another. Again he sent other bondmen more than the first, and they did to them in like manner. And at last he sent to them his son, saying, They will have respect for my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what shall he do to those husbandmen? They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone: this is of [the] Lord, and it is wonderful in our eyes? Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the Pharisees, having heard his parables, knew that he spoke about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

¹ *examine*: T. R. reads *examine*, with C X A 2 Ac. 66; B D L E 1 2 3 33 have *examine*.

² *others*.
³ There is no good English word for this: out of England it is quite general that a part of the fruit or wine is paid in kind according to agreement, instead of a fixed rent. So with all kinds of produce. But we can hardly say 'pay fruits,' nor 'give, nor indeed 'render,' but there is nothing better than this last. The usage makes the meaning plain, and the meaning of *avaliabai*.
⁴ This refers grammatically to 'corner stone.'

XXII. And Jesus answering spoke to them again in parables, saying, The kingdom of the heavens has become like a king who made a wedding feast for his son, and sent his bondmen to call the persons invited to the wedding feast, and they would not come. Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast. But they made light of it, and went, one to his own land, and another to his commerce. And the rest, laying hold of his bondmen, ill-treated and slew [them]. And [when] the king [heard of it he] was wroth, and having sent his forces, destroyed those murderers and burned their city. Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy; go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast. And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests. And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment. And he says to him, [My] friend, how earnest thou in here not having on a wedding garment? But he was speechless. Then said the king to the servants, Bind him feet and hands, and take him away, and cast him out into the outer darkness: there shall be the weeping and

¹ Literally 'speaks.'
² *Sever*.
³ I suppose B L 1 2, which have only 'And the king was wroth,' have probably the true reading, approved by Meyer and Alford after him. D Ver Ver Colbald 'that' before 'king.' Tisch. 11th ed. (in which he follows B) and Matthew have *and* *Acetony's* B. *Jerome*, with C E X A 2 Ac.; T. R. 22 23 33 *Acetony's*, with some cursives Am (Syrr).
⁴ The readings vary. O R A 2 Ac. have 'take him away,' as Tisch. (11th ed.). B L 1 13 23 33 Am Memph leave it out; so Meyer, whom Alford follows. The sense remains unchanged. E is mutilated. I have therefore not altered T. R.

the gnashing of teeth. For many are called ones, but few chosen ones. Then went the Pharisees and held a council how they might ensnare him in speaking. And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person; tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? Show me the money of the tribute. And they presented to him a denarius. And he says to them, Whose [is] this image and superscription? They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God. And when they heard [him], they wondered, and left him, and went away. On that day came to him Sadducees, who say there is no resurrection; and they demanded of him, saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother. Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother. In like manner also the second and the third, unto the seven. And last of all the woman also died. In the resurrection therefore of which of the seven shall she be wife, for all had her? And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God.

¹ *Acetony's* *Acetony's*, here only (see Gen. xxxviii. 8); it refers to the Levitical law and previous usage.
² B L 2 13 33 66 omit *and* before *Acetony's* B D: Ver Ver Colb Brit omit both.
³ B D L A Ital Vulg Memph read 'he.'
⁴ B L 33 Am Memph omit 'and saying:' D E A 2 3 Ac. and almost all insert.
⁵ T. R. reads 'Jesus,' with (D) E A 2 3 Ac. 1 Syrr; text B L 1 33 Memph. T. R., with 66 and

in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not God of [the] dead, but of [the] living. And when the crowds heard [it] they were astonished at his doctrine. But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. And one of them, a lawyer, demanded, tempting him, and saying, Teacher, which is the great commandment in the law? And he said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. This is [the] great and first commandment. And [the] second is like it, Thou shalt love thy neighbour as thyself. On these two commandments the whole law and the prophets hang. And the Pharisees being gathered together, Jesus demanded of them, saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does David in Spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand until I put thine enemies under thy feet? If therefore David call him Lord, how is he his son? And no one was able to answer him a word, nor did any one dare from that day to question him any more. (XXIII.) Then Jesus spoke to the crowds and to his disciples, saying, The scribes and the Pharisees have set themselves down in Moses' seat: all things therefore, whatever they may tell you, do and keep. But do

other cursives, close.
¹ T. R. reads 'first and great,' with B A 2 Ac. Brix; text B D L X 1 13 33 66 Ac. Am Memph.
² T. R. reads 'as footstool of,' with E A 2 3 Ac. 1 33 Am; text B D G L U E T Syrr-Cri & Pat Memph.
³ T. R. reads 'to keep, keep and do,' with E A 2 3 Ac. 33 Ital Vulg Syrr; text B D L X 1 Memph; it seems to me corrupt.

not after their works, for they say and do not, but^a bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger. And all their works they do to be seen of men: for^b they make broad their phylacteries and enlarge the borders [of their garments^c], and love the chief place in feasts and the first seats in the synagogues, and salutations in the market-places, and to be called of men, Rabbi, Rabbi. But ye, be not ye called Rabbi; for one is your instructor,^d and all ye are brethren. And call not [any one] your father upon the earth; for one is your Father, he who is in the heavens. Neither be called instructors,^e for one is your instructor, the Christ. But the greatest^f of you shall be your servant. And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.^g Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye make him twofold more [the] son of hell^h than yourselves. Woe to you, blind guides, who say, Whosoever shall swear by the temple,ⁱ it is nothing; but whosoever

shall swear by the gold of the temple,^j he is a debtor. Fools and blind, for which is greater, the gold, or the temple^k which sanctifies the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. [Fools and^l blind ones, for which is greater, the gift, or the altar which sanctifies the gift?] He therefore that swears by the altar swears by it and by all things that are upon it. And he that swears by the temple^m swears by it and by him that dwellsⁿ in it. And he that swears by heaven swears by the throne of God and by him that sits upon it. Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside. Blind guides, who strain out the gnat, but drink down the camel. Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.^o Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean. Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which^p appear beautiful outwardly, but within are full of dead men's bones and all uncleanness. Thus also ye, outwardly ye appear

righteous to men, but within are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just, and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. So that ye bear witness of yourselves that ye are sons of those who slew the prophets: and ye, fill ye up the measure of your fathers. Serpents, offspring of vipers, how should ye escape the judgment of hell?^q

Therefore, behold, I send unto you prophets, and wise men, and scribes; and^r [some] of them ye will kill and crucify, and [some] of them ye will scourge in your synagogues, and will persecute from city to city; so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Baruchias, whom ye slew between the temple^s and the altar. Verily I say unto you, All these things shall come upon this generation.

Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I^t have gathered thy children as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise^u see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.^v

XXIV. And Jesus went forth and went away from the temple,^w and his disciples came to [him] to point out

to him the buildings of the temple.^x

And he answering said^y to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not^z be thrown down. And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the^a] completion of the age? And Jesus answering said to them, See that no one mislead you. For many shall come in my name, saying, I am the Christ, and they shall mislead many. But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these things^b] must take place, but it is not yet the end. For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. But all these [are the] beginning of throes. Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name's sake. And then will many be offended, and will deliver one another up, and hate one another; and many false prophets shall arise and shall mislead many; and because lawlessness shall prevail,^c the love of the most^d shall grow cold; but he that has endured to the end, he shall be saved. And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall come the end. When therefore ye shall see the abomination of desolation, which is spoken of through

^a Text B L M & 22 135 Am Syrr Memph. T. R. reads 'for', with D E K & c. 'they' would then be added: 'for they.'

^b T. R. reads 'but' or 'and', with B & 2 & c.; 'for' B D L 1 13 22 33 39 Ital. Vulg. Syrr Memph.

^c T. R. has 'of their garments', with E & 2 & c. 23 Syrr Memph.; B D (X) 1 12 Am omit; L & have 'of the garment.' It was probably inserted to complete the sense when what is *apocryphal* was, became no longer well known.

^d Or 'guide.' (B D 33 read 'teacher.') T. R. adds 'the Christ,' with E & 2 & c.; B D L 1 1 22 Ital. Vulg. Syrr Memph. omit.

^e Or 'guides.'

^f *peccatores* are read to xviii. 1.

^g T. R. adds 'Woe to you, scribes and Phari-

sees, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive a severer judgment' (ver. 14), with E & 2 & c. Syrr; B D L 2 1 22 Am omit. ^h Gehenna.

ⁱ *sedes*, the house, properly speaking.

^j T. R., with B C E & 2 & c. Syrr Memph., reads 'Fools and'; B D L 2 1 Ital. (except Colb Brix) Am omit.

^k Or 'has dwelt,' or 'taken his abode in it' *contingentes*, with C D L & 2 & c.; T. R., with B H 1 13 22, has *contingentes*.

^l Or 'self-indulgence,' want of self-restraint in feeding one's lust in any way. (C E & c. read 'injustice,' 2 'uncleanliness.') Text B D L & 2 1 13 22 33 39.

^m *sedes*, which are such as.

ⁿ Gehenna.

^o B H M & 2 1 13 33 39 Am omit *sed*; C D E L X & c. Memph. insert.

^p *sedes*.

^q *desidero*, I have wished, 'desired.'

^r *ut* *scilicet*, stronger than 'sedes.'

^s *Jerusalem*, without an article, for 'Jehorah.'

^t *templa*, the whole system of buildings.

^u T. R. reads 'and Jesus said,' with C H X & 2 & c.; text B D L 1 13 22 Am Memph.

^v *sedes*, with B C D E L & 2 & c. 22, T. R. *sedes*.

^w Some read 'coming and of the,' i.e., have a

second article. The omission of the article in Greek brings the two words under one head. B C L 1 33 omit *sed*. But leaving out the article would in English connect 'completion' with 'thy.'

^x B D L 1 33 Memph. omit 'all these things'; Am and most Latin copies have 'these,' Brix 'all these'; C E & 2 & c. Syrr have *sedes* only.

^y Or 'has been multiplied.'

^z *sedes* *sedes*, 'the mass,' but here that would tend to give the idea of the mass of the people, not professors.

Daniel the prophet, standing in [what is a] holy place,^a [he that reads let him understand,^b] then let those who are in Judaea flee to the mountains; let not him that is on the house come down to take the things^c out of his house; and let not him that is in the field turn back to take his garment.^d But woe to those that are with child, and those that give suck in those days. But pray that your flight may not be in winter time nor on^e sabbath: for then shall there be great tribulation such as has not been from [the] beginning of [the] world, until now, nor ever shall be; and if those days had not been cut short, no flesh had been saved; but on account of the elect those days shall be cut short. Then if any one say to you, Behold, here is the Christ, or here, believe [it] not. For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible,^f even the elect. Behold, I have told you beforehand. If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers, do not believe [it]. For as the lightning goes forth from the east and shines to the west, so^g shall be the coming of the Son of man. [For^h] wherever the carcass is, there will be gathered the eagles. But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers

of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of them. But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that the summer is near. Thus also ye, when ye see all these things, know that it is near, at the doors. Verily I say to you, This generation will notⁱ have passed away until all these things shall have taken place. The heaven and the earth shall pass away, but my words shall in no wise pass away. But of that day and^j hour no one knows, not even the angels of the heavens,^k but [my] Father alone. But as the days of Noe, so also shall be the coming of the Son of man. For as they were, in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark, and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man. Then two shall be in the field, one^l is taken and one^m is left; two [women] grinding at the mill, one is taken and one

is left. Watch therefore, for ye know not in what hourⁿ your Lord comes. But know this, that if the master of the house had known in what watch the thief was coming,^o he would have watched and not have suffered his house to be dug through [into]. Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man comes. Who then is the faithful and prudent bondman whom his^p lord has set over his household, to give them food in season? Blessed is that bondman whom his lord on coming shall find doing thus. Verily I say unto you, that he will set him over all his substance. But if that evil bondman should say in his heart, My lord delays to come,^q and begin to beat his^r fellow-bondmen, and eat and drink with the drunken, the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

XXV. Then shall the kingdom of the heavens be made like to ten virgins that^s having taken their torches, went forth to meet the bridegroom. And five of them were prudent and five foolish.^t They that^u were foolish took their torches and did not take oil with them;^v but the prudent took oil in their vessels with their torches. Now the bridegroom tarrying, they all grew heavy and slept. But in [the] middle of [the] night there was

a cry, Behold, the bridegroom;^w go forth to meet him. Then all those virgins arose and trimmed their torches. And the foolish said to the prudent, Give us of your oil, for our torches are going out. But the prudent answered saying, [We cannot,] lest^x it might not^y suffice for us and for you. Go rather to those that sell, and buy for yourselves. But as they went away to buy, the bridegroom came, and the [ones that were] ready went in with him to the wedding feast, and the door was shut. Afterwards come also the rest of the virgins, saying, Lord, Lord, open to us; but he answering said, Verily I say unto you, I do not know you. Watch therefore, for ye know not the day nor the hour.^z For [it is] as [if] a man going away out of a country called his own bondman and delivered to them his substance. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately went away out of the country. And he that had received the five talents went and trafficked with them, and made^{aa} five other talents.^{ab} In like manner also he that [had received] the two, [he also] gained two others. But he that had received the one went and dug in the earth and hid the money of his lord. And after a long time the lord of those bondmen comes and reckons with them. And he that had received the five talents came to [him] and brought five other

^a The 'holy place' leads the mind to search what the holy place meant is. 'Holy place' is without an article and characteristic; 'an abomination standing in holy place,' but this is scarcely English; 'on holy ground' would be, because it is extended, not a defined locality like 'place,' but 'in a holy place' designates also some particular place, the Greek does not. I have inserted 'what is' to regenerate it.
^b Or, consider [it]; see Mark xiii. 14, and note.
^c T. R. reads 'anything,' v. with D 133 Ital Vulg; text, ex. (M) LXXIIII An. Syrr Memph.
^d T. R. reads 'garments,' with EA An. text M BDKLEH 1133 69 Ital (ex. Brx) Vulg Syrr Memph.
^e ex. T. R. adds ex. with EFGH.
^f 'If possible' is the purpose of the deceivers; 'if it were possible' would be the judgment of

the writer. It seems to me simpler to take it as in text. It still implies 'it is not possible.'
^g T. R. adds 'also,' with M A 69 An. MBDH LX 24c. 133 Memph. unit. (MRLUT Memph. unit) also, in ver. 37, and BD Memph. in ver. 35.
^h MBDL 133 An. Memph. unit. For, EX 24c. insert.
ⁱ ex. a double negative, 'in no wise,' not at all, as in ver. 38.
^j T. R. adds 'the' or 'that' ex. reading 'and of that' with 133 (14-64); MBDH An. 69-unit.
^k MBD 133 Ital add also a note.
^l Many read 'the Father' with MBDL 1133 69 Ital (ex. Brx) Vulg Syrr Memph.
^m T. R. with EA An. 'the one,' MBDL (14 2 first time only) 133 unit 'the.' (1 reads & twice the second time, as Luke xvii.)

ⁿ Many read 'day,' with MBDL 1133 69; 'hour' B L H An. An. Memph.
^o Literally 'is coming.'
^p MBDL 133 Ver. Spec. unit also.
^q MBDH Memph. unit also. 1 reads 'agrees.'
^r T. R. reads 'the' with EA 24c.; M has 'never,' reads BCDL 1133 69 Ital Vulg Syrr Memph.
^s T. R. reads 'and to eat,' with GH 1 and many curs. 'Eat' is the same construction as 'begin.'
^t 'about,' 'who were such as.' In ver. 2, MBDL (1) 133 read a note. 24c. & 24c.
^u Some read 'five of them were foolish and five prudent,' with MBDL 1133 69 Ital (ex. Brx) An. Memph. EX 24c. as text, so Syrr.
^v That is, 'with them,' the virgins.

^w T. R. adds 'is coming,' with EX 1 An. 1 most others Ital An. Syrr; MBDL 2 Memph. unit.
^x 'never,' 'lest perhaps.' See chap. v. 23.
^y Some read 'no way,' ex. 24c. for 'not,' with BCDL 1133 69 An.; M A L 23 69 have also.
^z T. R. adds 'But,' with CFEI MUX 69 Syrr; MBDL 1133 69 An. unit.
^{aa} T. R. adds 'in which the Son of man comes,' with EA An.; MBDL 1133 69 1133 Ital Vulg Syrr Memph. unit.
^{ab} M A L 24c. ex. 24c. ex. 24c.; BCDL 1133 69 An. Syrr Memph. 24c. ex. 24c. ex. 24c.
^{ac} MBDL 1133 69 An. have 'talents'; B L 1 133 An. Memph. unit.
^{ad} MBDL 1133 69 An. Memph. unit; ADRX 24c. An. 1 insert.

talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides them.²⁰ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he also that had received^a the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents besides them.²¹ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered, and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine. And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.²² But when the Son of man comes^b in his glory, and all the^c angels with him, then shall he sit down upon his

throne of glory, and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, and the goats on [his] left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink? and when saw we thee a stranger, and took thee in; or naked, and clothed thee? and when saw we thee ill or in prison, and came to thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison, and ye did not visit me. Then shall they also answer^d saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered^e to thee? Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away

^a Or 'shall have come.'
^b T. R. adds 'holy,' with A E Δ Z Ac. Syrr; B D L G H I 33 Ital (ex. Brix) Am Memph omit.
^c T. R. adds 'him'; it is corrupt, it has several corrected; the rest leave out 'him.'
^d Elsewhere translated 'served.'

into eternal punishment, and the righteous into life eternal.
XXVI. And it came to pass when Jesus had finished all these sayings,¹ he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. Then the chief priests² and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, and took counsel together in order that they might seize Jesus by subtlety and kill him; but they said, Not in the feast, that there be not a tumult among the people.³ But Jesus being in Bethany, in Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table. But the⁴ disciples seeing it became indignant, saying, To what end [was] this waste? for this⁵ might have been sold for much and been given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burying. Verily I say to you, Whosoever these glad tidings may be preached in the whole world, that also which this [woman] has done shall be spoken of for a memorial of her.⁶ Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, What are ye willing to give me, and I will deliver him up to you? And they appointed⁷ to him thirty pieces of

silver. And from that time he sought a good opportunity that he might deliver him up.⁸ Now on the first [day] of [the] feast of unleavened bread, the disciples came to Jesus, saying,⁹ Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep¹⁰ the passover in thy house¹¹ with my disciples. And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come he lay down at table with the twelve.¹² And as they were eating he said, Verily I say to you, that one of you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, Lord? But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he¹³ had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.¹⁴ And as they were eating, Jesus, having taken [the¹⁵] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat: this is my body. And having taken [the¹⁶] cup and given thanks, he gave [it] to them, saying, Drink ye all of it. For this is my blood, that of the [new¹⁷] covenant, that shed for many for remission of sins. But I say to you, that I will not at all¹⁸ drink henceforth of this fruit of the vine.

¹ T. R. adds 'and the scribes,' with E Δ Z Ac. Syrr; A B D L G H I 33 60 Am Memph omit.
² T. R. reads 'his,' with A E Δ Z Ac. 1 Colb Brix Syrr; A B D L G H I 33 60 Am Memph omit.
³ T. R. adds 'ointment,' with E^{ac} Ac. Colb; A B D E¹ L Δ G H I 33 60 Am Memph Syrr omit.
⁴ Or 'weighed to him.'
⁵ T. R. adds 'to him,' with A E Δ Z Ac. Brix; A B D L G H I 33 60 Am Memph omit.
⁶ Or 'I keep.' it is the present, *tenet*.
⁷ *spis* or *spend* *te*, 'by thee.'

⁸ A L M N A H I 33 Ital Vulg Memph add 'disciples'; B D E Ac. 1 omit.
⁹ Lit. 'it were good for him if that man.'
¹⁰ T. R. has 'the,' with A E Δ Z Ac. and most (which also read 'given thanks' for 'blessed'); A B C D G L Z 133 omit it.
¹¹ A B E F G L Z A 33 33 omit 'the.'
¹² A B L Z 35 omit 'new'; A C D E A 33 Ital Vulg Syrr Memph insert, but it is very doubtful. In Mark xiv. 23 it is not in A B C D L Memph.
¹³ *ne* *pe*, a strengthened negative, 'in no wise.'

²⁰ A B (D) L 33 Ital Vulg Memph omit 'besides them'; A C F X Δ Z Ac. 1 Syrr insert, so Tisch 7th ed. (in 33 it omits), Meyer Alford.
²¹ T. R. adds 'And' or 'But,' with A F G H I V X Δ H Memph.
²² A B C L (Δ 7) H I 33 60 Syrr omit *Anthen*.

until that day when I drink it new^a with you in the kingdom of my Father. And having sung a hymn, they went out to the mount of Olives.³¹ Then saith Jesus to them, All ye shall be offended^b in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to him, If^c all shall be offended in thee, I will never be offended. Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice. Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.³⁴ Then Jesus comes with them to a place called Gethsemane, and says to the^d disciples, Sit here until I go away and pray yonder. And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. Then he^e says to them, My soul is very sorrowful even unto death; remain here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou [wilt]. And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready,⁴² but the flesh weak. Again going away a second time he prayed saying, My Father, if this^f cannot pass [from me]^g unless I drink it, thy will

be done. And coming he found^h them again sleeping, for their eyes were heavy. And leaving them, he went away again and prayed the third time, saying the same thing.⁴⁵ Then he comes to theⁱ disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners.⁴⁶ Arise, let us go; behold, he that delivers me up has drawn nigh.⁴⁷ And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people.⁴⁸ Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss, he it is: seize him.⁴⁹ And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses.⁵⁰ But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high priest took off his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve legions of angels? How then should the scriptures be fulfilled that thus it must be? In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I set daily [with you^j] teaching in the temple,⁵⁵ and ye did not seize me. But all this is

^a 'new', not 'new', but 'in a different manner', 'of another kind.'

^b Or 'find an occasion of stumbling.'

^c T. R. reads 'Heavenly', with P. K. H. Am. Syr. omits 'and' and 'in'; text ABCDEI L 11 33 40.

^d A C D I L 11 33 40 add 'even', reading 'his.'

^e Some read 'Jesus', with E A C, and very many; M is as T. R., with ABCD I L 11 33 40 Am. Memph.

^f T. R. adds 'cup', with (D) E F 2 3 40 Am. Memph.; M A B C I L 11 33 omits.

^g Some omit 'from me', with M B D L 11 33 40 Am. Memph.; A C E I L 11 33 insert.

^h T. R. reads 'finds', with E and others; text M A B C D I K L H 11 33 40. Many read 'and coming again, he...' with M B C D I L 11 33.

ⁱ T. R. reads 'his', with D E A C, in Am. Memph.; M A B C I L M A X 11 33 40 have 'the.'

^j Or 'kissed him carnally.'

^k M L 33 Memph. omits; A puts the words after 'teaching.'

^l 'seize', the whole edition.

come^a to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.⁵⁷ Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end. And the chief priests and the elders^b and the whole sanhedrim sought false witness against Jesus, so that they might put him to death. And they found none,^c though many false witnesses came forward. But at the last two false witnesses came forward and said, He^d said, I am able to destroy the temple^e of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What do these witnesses against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that^f thou tell us if thou art the Christ the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed; what need have we any more of witnesses? behold, now ye have heard the^g blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

saying, Prophecy to us, Christ, Who is it who struck thee?

But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast with Jesus the Galilean. But he denied before^h all, saying, I do not know what thou sayest. And when he had gone out into the entrance, another [maid] saw him, and says to those there, This [man] also was with Jesus the Nazarene. And again he denied with an oath: I do not know the man. And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy speech makes thee manifest. Then he began to curse and to swear, I know not the man. And immediately [the] cock crew. And Peter remembered the word of Jesus, who had said [to himⁱ], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

XXVII. And when it was morning all the chief priests and the elders of the people took counsel against^j Jesus so that they might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate, the governor.

Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the^k elders, saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us? see thou [to that]. And having cast down the pieces of silver in the temple,^l he left the place, and went away and

^a I have translated this as the words of the Lord; compare Mark xiv. 40. If the words of the evangelist, as chap. i. 22, xxi. 4, we must say 'came to pass.'

^b M B D L 33 Am. Memph. leave out 'and the elders'; A C E N 11 33 40. Iriz. Syr. insert.

^c T. R., with A C E F P 11 33, adds 'and,' and 'they found none' after 'forward'; M B C L N 1 Am. Memph. read as in text.

^d 'seize', the whole edition.

^e 'I', but used in scripture, and more particularly by John, in the same sense as 'I', but still with a shade of purpose in it. He adjured him

^f 'to the end that.'

^g T. R. reads 'his', with A C E F 11 33 40, and most, Syr.; M B D L 33 Am. Memph. omit 'seize'.

^h 'and' is used both for the palace, as a whole, and the court round which the buildings were.

ⁱ A C F H M S U V X P 11 33 40 add 'seize', 'them.'

^j Many omit 'to him', with M B D L 33 Am.; A C E X 11 33 40. Syr. Memph. insert.

^k Or perhaps 'as to'; see 1 Cor. xv. 15.

^l M B L 33 40 Memph. omit 'house'.

^m M B C L 11 33 omit the second article. M B L X F 11 33 do the same in ver. 12.

ⁿ 'house', the house itself.

⁸ hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban,¹ since it is [the] price of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. Wherefore that field has been called Blood-field unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And I took² the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on, and they gave³ them for the field of the potter, according as [the] Lord commanded me.

¹¹ But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearest thou not how many things they witness against thee? And he answered him not so much as one word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man; for I have suffered to-day many things in a

³⁰ dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus.

³¹ And the governor answering said to them, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,³² Let him be crucified. And the governor³³ said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous³⁴ one: see ye [to it]. And all the people answering said, His blood [be] on us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.

³⁷ Then the soldiers of the governor, having taken Jesus with [them] to the praetorium, gathered against³⁸ him the whole band,³⁹ and having taken off his garment, put on⁴⁰ him a scarlet cloak, and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.

⁴² And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross. And

having come to a place called Golgotha, which means⁴¹ Place of a skull, they gave to him to drink vinegar⁴² mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.⁴³ And sitting down, they kept guard over him there. And they set up over his head his accusation written: This is Jesus, the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on the left. But the passers-by reviled him, shaking their heads and saying, Thou that destroyest the temple⁴⁴ and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. [And⁴⁵] in like manner the chief priests also,⁴⁶ mocking, with the scribes and elders,⁴⁷ said, He saved others, himself he cannot save. He is⁴⁸ King of Israel: let him descend now from the cross, and we will believe on⁴⁹ him. He trusted upon God: let him save him now if he will [have] him. For he said, I am Son of God. And the robbers also who had been crucified with him cast the same reproaches on him.

⁵¹ Now from [the] sixth hour there was darkness over the whole land⁵² until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? And some of those who stood there, when they heard [it], said, This [man] calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.

⁵⁶ But the rest said, Let be; let us see if Elias comes to save him. And Jesus, having again cried with a loud voice, gave up the ghost. And lo, the veil of the temple⁵⁷ was rent in two from the top to the bottom, and the earth was shaken, and the rocks were rent, and the tombs were opened; and many bodies of the saints fallen asleep arose, and going out of the tombs after his arising, entered into the holy city and appeared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.

⁶¹ And there were there many women beholding from afar off, who⁶² had followed Jesus from Galilee ministering⁶³ to him, among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

⁶⁷ Now when even was come there came a rich man of Arimathea, his name Joseph, who also himself was a disciple to Jesus. He, going to Pilate, begged the body of Jesus. Then Pilate commanded the body⁶⁸ to be given up. And Joseph having got the body, wrapped⁶⁹ it in a clean linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.

⁷¹ But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

⁷² Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to

¹ *Kodabaz*, the treasury of the temple: cf. Mark vii. 11.

² Or 'they took.'

³ *Am Syrr* read 'I gave.'

⁴ *T. R.* adds 'to him,' with *E. L. & c.*; *M. A. B. D. K. & c.* *2133* *Am Syrr* *Memph* omit.

⁵ *M. B. D. K.* have 'and he said,' *A. B. D. & c.* have *ἐπελάλησεν*; *D. L. & c.* also, but with *ἀγρεύ* instead of *ἐλά*, and so *Ital. Am. Memph.*

⁶ *M. has* *ῥαββί*, with *(A) E. L. & c.* and most, *Am. Memph.*; *B. D. Ver. Verunt* 'righteous one,' reading 'of this blood.' *A. & c.* read *καὶ οὐκ ἔστιν ῥαββί*.

⁷ *ἵνα* *οὐκ ἔστιν*, as their object.

⁸ *ῥαββί*, either a name, the third part of a cohort of five hundred men or less, or a cohort in a loose sense.

⁹ Literally 'put round.'

⁴¹ Literally 'is called.'

⁴² Many read 'wine,' with *M. B. D. K. L. & c.* *2133* *Am. Memph.*; *cf. A. B. N. & c.* *Syrr.* The drink of the soldiers was sour wine.

⁴³ *T. R.* adds 'that that might be fulfilled which was spoken through the prophet, They parted my garments among them and on my vesture they cast lots,' with *Δ. I. Ver. Ver. Colb. Am.*

⁴⁴ *ἵνα*, the house itself.

⁴⁵ *M. A. L. & c.* *Ver. omitt* 'And,' and 'also,' *B. K. L. & c.* *Ital. (exc. Corb.) omitt* 'And' only.

⁴⁶ *E. & c.* *Brit. Syrr.* add 'and Pharisees.'

⁴⁷ *T. R.* reads 'If he be,' with *A. B. & c.* *Ital. Vulg. Syrr. Memph.*; *M. B. D. L. & c.* *omitt* 'If.'

⁴⁸ *T. R.* omits 'on' (*ἐν*). *M. B. L. & c.* *ἵνα* *οὐκ ἔστιν*; *2133* *Am. Syrr.*; *E. & c.* *ἵνα* *οὐκ ἔστιν*; *A. D. I. & c.* *omitt* simply, *Ital. Am.* also probably.

⁴⁹ Or 'earth.'

⁵⁰ *οὐκ ἔστιν*, 'who were such as,' the character as well as the persons.

⁵¹ Elsewhere translated 'serving.'

⁵² *M. B. L. & c.* *omitt* the second *ὡς* *ἔσται*.

⁵³ Or 'took the body and wrapped.'

⁴³ Pilate, saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise. Command therefore that the sepulchre be secured until the third day, lest^a his^b disciples should come^c and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. And^d Pilate said to them, Ye have a watch: go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

XXVIII. Now late on sabbath, as it was the dusk of the next day after sabbath,¹ came Mary of Magdala and the other Mary to look at the sepulchre.

² And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone^a and sat upon it. And his look was as lighting, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became as dead men. And the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the Lord^b lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. ⁶ Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his

^a *seigneur*, 'lest may be.'

^b *he* *omit* *omit*.

^c T. R. adds 'by night,' with C² P G L M U T 2 69; A A B C² D E H K V A H 1 33 Ital Am Memph. omit.

^d B E L and others 23 69 and versions omit 'And;' A C D M² S U V A H 2 1 and others have it.

¹ Or 'the first day of the week,' as Mark vi. 2.

² T. R. adds 'from the door,' with A C E² A² Ac. and many; B² F L M² U T 2 1 33 and others Memph. Brix 'from the door of the sepulchre;' A B D Ital Am omit.

³ disciples word. And as they went to bring his disciples word,^a behold also, Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage. Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

¹¹ And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, saying, Say that his disciples coming by night stole him [while] we [were] sleeping. And if this should come to the hearing of the governor, we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

¹⁸ But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, they did homage to him^b but some doubted.^c And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. Go [therefore^d] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.^e

^a Some, with B 33 Memph. read 'he' for 'the Lord.' Text A C D E A 2 Ac. Ital Am Syrr.

^b Many, with B D 33 69 Ital (except Brix) Am Memph. omit 'And as they went to bring his disciples word;' beginning 'And behold Jesus;' A C E L A 2 Ac. insert.

^c Many omit 'to him,' with B D 33 Lat.

^d Or 'were at a loss [what to think],' 'hesitated.'

^e The insertion of 'therefore' is very doubtful; A A E Ac. 69 omit; B A H 2 1 33 Am Syrr (Memph) insert. D has *ver*.

² T. R. adds 'Amen,' with E A 2 Ac. Am Syrr; A A² B D 1 22 33 Memph. omit.

MARK.

I. Beginning of the glad tidings of

¹ Jesus Christ, Son of God; as it is written in [Isaiah] the prophet,^a Behold, I send my messenger before thy face, who shall prepare thy way.^b

² Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.

³ There came John baptising^c in the wilderness, and preaching [the] baptism of repentance for remission

⁴ of sins. And there went out to him all the district of Judaea, and all^d they of Jerusalem, and were baptised by him in the river Jordan, confessing

⁵ their sins. And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild honey.

⁶ And he preached, saying, There comes he that is mightier than I after me, the throng of whose sandals I am not fit to stoop down

⁷ and unloose. I indeed have baptised you with water, but he shall baptise you with [the] Holy Ghost.

⁸ And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan.

⁹ And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon

¹⁰ him. And there came a voice out of the heavens: Thou art my beloved Son, in thee^e I have found my delight.

¹¹ And immediately the Spirit drives him out into the wilderness. And he was^f in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered^g to him.

¹² But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the kingdom^h of God, and saying, The time is fulfilled

¹³ and the kingdom of God has drawn nigh; repent and believe in the glad tidings. And walkingⁱ by the sea of Galilee, he saw Simon, and Andrew,

¹⁴ [Simon's^j] brother, casting out^k a net in the sea, for they were fishers. And Jesus said to them, Come after me, and I will make you become fishers

¹⁵ of men; and straightway leaving their trawl-nets^l they followed him.

¹⁶ And going on thence^m a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the ship repairing the trawl nets;

¹⁷ and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.

^a T. R. reads 'in the prophets,' with A and its followers. The reading here is doubtful and disputed since the earliest days, being noticed by Porphyry. The reading in these quotations of names has not in the various cases the same certainty with me as the body of the text, the margin as easily supplied them. B (D) L A 2 33 read *ex* *proph* *ex* *proph*. My impression is, that it was originally *ex* *proph* *ex* *proph* simply, and I find Kuster has the same thought. D² H² *ex* *proph*.

^b T. R. adds 'before thee,' with A E A 2 Ac. Corb Brix; B D K L P H² Am omit.

^c Some read *ex* *proph*, 'the baptiser,' but it hardly makes a sentence; but some, as B 33, leave out *ex* and then it does. N L A have *ex* and *ex*.

^d T. R., with A E P E Ac. 18, connects this 'all' with 'baptised,' 'were all baptised,' as does M, but it is corrected to what is in text.

^e T. R. reads 'in whom,' with A E Ac.; *ex* *proph* B D L P A 2 1 13 22 33 69 Am Syrr Memph.

^f T. R. adds 'there,' with E A 2 Ac. 1 Syrr; A A B D L 13 33 Ital Vulg Memph. omit.

^g Elsewhere translated 'served.'

^h Many omit 'of the kingdom,' with B L 1 33 69 Memph; A D E A 2 Ac. Am Syrr insert.

ⁱ Many read 'passing on,' or 'as he passed on,' with B D L 13 33 69 Ital Vulg Memph; text A E A 2 Ac. Syrr.

^j T. R. reads 'his,' with D G F 33 Am; *ex* *proph* B L M; *ex* *proph* A A 1 69; *ex* *proph* 2 33, E 2 Ac.

^k See note to Matt. iv. 18. Here the verb is *ex* *proph*. T. R. *ex* *proph*, with M F and many cursive. (B L 33 omit *ex* *proph*.)

^l See note to Matt. iv. 20. (B L C omit *ex* *proph*.)

^m A C E A 2 Ac. Am have 'thence;' B D L 1 Memph. omit; S² 2 omit 'a little.'

21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and taught, 22 And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes. 23 And there was in their synagogue a man [possessed] by an unclean spirit, and he cried out saying, Eh? 24 what have we to do with thee, Jesus, Nazarene? Art thou come to destroy us? I know thee who thou art, 25 the holy one of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came 27 out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits and they obey 28 him. And his fame went out straightway into the whole region of Galilee 29 around. And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to him about 31 her. And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them. But 32 evening being come, when the sun had gone down, they brought to him all that were suffering, and those 33 possessed by demons; and the whole city was gathered together at the

²⁴ door. And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because ²⁵ they knew^a him. And rising in the morning long before day, he went out and went away into a desert ²⁶ place, and there prayed. And Simon and those with him went after him: and having found him, they say to ²⁷ him, All seek thee. And he says to them, Let us go elsewhere^a into the neighbouring country towns, that I may preach there also, for for this ²⁸ purpose am I come forth. And he was preaching in their synagogues in the whole of Galilee, and casting out demons.

²⁹ And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me. ³⁰ But Jesus,^a moved with compassion, having stretched out his hand, touched^a him, and says to him, I will, be thou cleansed. And as he spoke^b straightway the leprosy left him, and ³¹ he was cleansed. And having sharply charged him, he straightway sent ³² him away, and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them. But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came^c to him from every side.

* Some, with π C L Δ 09, omit 'external.'

For not merely he had one, but he was completely under its power, characterised by it.

* The imperative of *ôse*, but used as an interjection, as a cry of dissatisfaction. There is some

Ital Am Memph omit: A C E L A Z Ac. insert.

'The force of 'Nazarene' is simply, I apprehend, 'of Nazareth,' Nazarenes. 'Called

¹ *Namrene*, ² *Namrene*, ³ *Namrene*. ⁴ Called a *Namrene*,⁵ in Authorized Version in Matt. ii. 23, is *Namrene*.

* Many read, with # B. L. 33, 'a new doctrine with authority'. He commands some 'as his own

with authority? He commands even, 'or' a new doctrine? He commands even the nuclear spirits with authority.' It is a question of style. "The

(A) C E Δ Σ &c. Am.

¹ T. R. reads 'her' with A C A T A c + M D T.

* H B C E 133 Mowbray omit 'straightway'.

* *Aspergillus*

* *glossa*, had the inward consciousness who

✓ *T. R. cincta*? elsewhere, with $AC^3DEH\Delta\Theta Z$

² = B D read 'And . . . be touched'; text A C

**šān*, more than *šayyān*: 'to touch freely,'

¹ as B D L 40 Memph omit 'as he spoke,'

* *ἔρχομαι*, the imperfect, 'were, or kept, coming to him'; not the aorist, *ἦλθεν*.

11. And he entered again into Capernaum after [several] days, and it was reported that he was at [the] house;² and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to them.³ And there came to him [men] bringing a paralytic borne by four;⁴ and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic lay.⁵ But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven⁶ [thee]. But certain of the scribes were there sitting, and reasoning in their hearts, Why does this [man] thus speak? he blasphemeth: Who is able to forgive sins except God alone?⁷ And straightway Jesus, knowing⁸ in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your hearts? Which is easier, to say to the paralytic, [Thy] sins are forgiven⁹ [thee]; or to say, Arise, and take up thy couch and walk?¹⁰ But that ye may know that the Son of man has power¹¹ on earth to forgive sins, he says to the paralytic, To thee I say, Arise,¹² take up thy couch and go to thine house. And he rose up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God, saying, We never saw it thus.¹³ And he went out again by the sea.

* $2\pi n^2_{\text{eff}} \cdot \lambda^2$ of beam* is the number of lost ions

^a *at home*, 'at home,' in the sense of 'not away on a journey.' (So K B D L X 22, T. R. *at home*.)

¹ see **B** **B** **D** **G** **L** **A** 132 **op.**; see **C*** @ **Am**, see **and** **am** **T** **B** **and** **am** **L** 132 **op.**

* T. R. reads: 'Why does he thus speak blas-

phenies? with ACEA 2 Ac. Syrr; text with H
B D L. Am Memphis.

* ἐγινώσκοντες, more than γινώσκω: 'knowing well,' or 'recognizing because we know.'

² 'Thee' is left out by many, with δ B E \pm Ac.

¹ *ilicaria*: see note to Matt. ix, 6; x, 1.

* T. R. adds "and," with AEW Δ @ 2 Ac.; *B
CDLF 13.33 Memphis omit it; C D L 21.33 omit.

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And all the crowd came^a to him, and he taught them. And passing by, he saw Levi the [son] of Alphaeus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers,^b said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners? And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.^c

^a And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples^d] of the Pharisees fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day.^e No one sews a patch of new^f cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there is a worse rent. And no one puts new wine into old skins; otherwise

* *legere*, were so doing, as in chap. 1. 45.

* *ent*, as often so used, including withal the
idea of 'also' see Luke ii, 15.

*T. H. reads 'the tax-gatherers and sinners,' with WACE &c. Syr. Memph. 4, and r. B(D two

⁹ T. R. adds "to repentance," with C E Ac. 32

* T. R. reads 'and those of,' with H. L. A. T. An.

* 'The disciples of' R H C L 33; T. K. 'those

¹ T. R. reads 'in those days. And,' with E Ac.

* See note to Matt. ii. 16.

See HOW TO MANAGE, 11, 16.

the wine bursts the skins, and the wine is poured out,⁴ and the skins will be destroyed; but new wine is to be put into new skins.

²⁵ And it came to pass that he went on the sabbath through the cornfields; and his disciples began to walk on, plucking the ears. And the Pharisees said to him, Behold, why do they on the sabbath what is not lawful? And he said to them, Have ye never read what David did when he had need and hungered, he⁷ and those with him, how he entered into the house of God, in [the section of] Abiathar [the⁸] high priest, and ate the show-bread, which it is not lawful unless for the priests to eat, and gave even to those that were with him? And he said to them, The sabbath was made on account of man, not man on account of the sabbath; so that the Son of man is lord of the sabbath also.

III. And he entered again into the synagogue; and there was there a man having his hand⁹ dried up. And they watched him if he would heal him on the sabbath, that they might¹⁰ accuse him. And he says to the man who had his hand dried up,¹¹ Rise up [and come] into the midst. And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent. And looking round upon them with anger, distressed¹² at the hardening of their heart, he says to the man, Stretch out thy hand. And

he stretched [it] out, and his hand¹³ was restored.¹⁴ And the Pharisees going out straightway with the Herodians took¹⁵ counsel against him, how they might destroy him.

¹⁶ And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him,¹⁷ and from Judea, and from Jerusalem, and from Idumea and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to him. And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him. For he healed many, so that they beset him that they might touch him, as many as had plagues. And the unclean spirits, when they beheld him, fell down before him, and cried saying, Thou art the Son of God. And he rebuked them much, that they might not make him manifest.

¹⁸ And he goes up into the mountain,¹⁹ and calls whom he himself would. And they went to him, and he appointed twelve that they might be with him, and that he might send them to preach, and to have power²⁰ [to heal diseases, and] to cast out demons. And he gave to Simon the surname of Peter; and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is, Sons of thunder; and Andrew, and Philip, and Bartholomew,

entering into their state; not sympathy, which is feeling with, but feeling what a state they were in, with grief for it.

²¹ T. R. adds "and as the other," with RL 80. 60; MA B C D K P 2 3 H 23 Am Syrr Memph omit.

²² *And he calls* is an expression peculiar to Mark. Matthew has always *And he calls*, *And he calls* is used also for a council, Acts xiv. 12. It may be more in this sense here, but a private one. B L 13 69 read *And he calls*.

²³ B C L Memph omit "him," D omits "followed" acc; readings vary.

²⁴ Any mountain in contrast with the plain.

²⁵ *And he calls* see note to Matt. x. 1.

²⁶ B C L A Memph omit; A C D E F 2 3 almost all cursives Ital Vulg Syrr have it.

and Matthew, and Thomas, and James the [son] of Alphaeus, and Thaddaeus, and Simon the Cananæan,²⁷ and Judas Iscariote, who also delivered him up.

²⁸ And they come to [the] house. And again a crowd comes together, so that they cannot even eat bread.

²⁹ And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of his mind.

³⁰ And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the demons he casts out demons.

And having called them to [him], he said to them in parables, How can Satan

³¹ cast out Satan? And if a kingdom has become divided against itself, that

³² kingdom cannot subsist. And if a house has become divided against itself,

³³ that house cannot subsist. And if Satan rise up against himself, and is divided, he cannot subsist, but has

³⁴ an end. But³⁵ no one can, having entered into his house, plunder the goods of the strong [man] unless

³⁶ he first bind the strong [man]; and then he will plunder his house. Verily I say unto you, that all sins shall be

³⁷ forgiven to the sons of men, and all the³⁸ injurious speeches [with] which they may speak injuriously; but who-

³⁹ soever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt

⁴⁰ of an everlasting sin;⁴¹—because they said, He has an unclean spirit. And his brethren and his mother⁴² come, and standing without sent to him

⁴³ calling him. And a crowd sat around him. And they said⁴⁴ to him, Behold, thy mother and thy brethren⁴⁵ seek thee without. And he answered

⁴⁶ them, saying, Who is my mother or my brethren? And looking around

⁴⁷ in a circuit at those that were sitting around him, he says, Behold

⁴⁸ my mother and my brethren: for whosoever shall do the will of God, he is my brother, and sister,⁴⁹ and mother.

IV. And again he began to teach by the sea. And a great crowd was gathered together to him, so that

⁵⁰ going on board ship he sat in the sea, and all the crowd were close to the

⁵¹ sea on the land. And he taught them many things in parables. And he

⁵² said to them in his doctrine, Harken: Behold, the sower went forth to sow.

⁵³ And it came to pass as he sowed, one fell by the wayside, and the birds⁵⁴

⁵⁵ came and devoured it. And another fell on the rocky ground, where it had

⁵⁶ not much earth, and immediately it sprung up out of the ground; because

⁵⁷ it had no depth of earth; and when the sun arose⁵⁸ it was burnt up, and

⁵⁹ because of its not having any root it withered. And another fell among

⁶⁰ the thorns, and the thorns grew up and choked it, and it yielded no fruit.

⁶¹ And another fell into the good ground, and yielded fruit, growing up and in-

⁶² creasing;⁶³ and bore, one thirty, and one sixty, and one a hundred. And

⁶⁴ he said,⁶⁵ He that has ears to hear, let him hear. And when he was alone, those about him with the

⁶⁶ Or "Zelus." Cananæan being the Hebrew for "zeal." B C D L A 35 Ital Vulg Memph have "zeal," most others "zeal," as T. R.

⁶⁷ T. R. omits "But," with A D E I 2 3 Am Syrr; B C (C?) L A 1 13 35 69 Memph have it.

⁶⁸ Literally "whatever thou." T. R. omits "thou," with D E and others.

⁶⁹ T. R. reads "but is subject to eternal judgment," with A E 2 3 4 1 Brit Syrr; text B L A 23 Am; C? D 13 69 omit "an," reading *because*.

⁷⁰ Many read "his mother and his brethren," with B C D G L A 1 35 Ital Vulg Memph; text A K M N, and, leaving out the second *and*, E 2 3 4 6 9.

⁷¹ T. R. reads "Thou," *etc.* for "And," with A E 2 3 4.

⁷² B C D L A 13 69 Am Memph read "say."

⁷³ Almost all editors add here "and thy sisters," with A D M 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁷⁴ T. R. reads "my sister," with C H I 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁷⁵ T. R. adds "of the heaven," with D G M; A B C E K L A 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁷⁶ T. R. reads "the sun having arisen," with A E 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁷⁷ These words agree with fruit, and must be applied by general allusion to the plant, or directly to its figurative purport. Meyer's idea of fruit-stalk is foolish.

⁷⁸ T. R. adds "to them," with a few cursives.

¹ T. R. adds "new," with A C E 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

² D L 13 69 Am Memph omit.

³ B has it as in text, with A C E 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁴ Some, with D, leave out "But new wine is to be put into new skins." B and H have it, only leave out *And he*.

⁵ *And he* is in A C 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁶ *And he* is in A C 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁷ *And he* is in A C 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁸ *And he* is in A C 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

⁹ *And he* is in A C 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100.

[him] that had had the legion: and they were afraid. And they that had seen [it] related to them how it had happened to the [man] possessed by demons, and concerning the swine. And they began to beg him to depart from their coasts. And as he went on board ship,¹² the man that had been possessed by demons besought him that he might be with him. And he suffered him not, but says to him, Go to thine home to thine own people, and tell them how great things the Lord has done for thee, and has had mercy on thee. And he went away and began to proclaim in the Decapolis how great things Jesus had done for him; and all wondered.

¹³ And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea. And [behold] there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet; and he besought him much, saying, My little daughter is at extremity; [I pray] that thou shouldest come and lay thy hands upon her so that she may be healed, and may live.¹⁴ And he went with him, and a large crowd followed him and pressed on him.

¹⁵ And a certain woman who had had a flux of blood twelve years, and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse, having heard concerning Jesus, came in the crowd behind and touched his clothes; for she said, If I shall touch but his clothes I shall be healed. And immediately her fountain of blood

was dried up, and she knew in her body that she was cured from the scourge. And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd said, Who has touched my clothes? And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me? And he looked round about to see her who had done this. But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all the truth. And he said to her, Daughter, thy faith has healed thee; go in peace, and be well of thy scourge. While he was yet speaking, they come from the ruler of the synagogue's, saying, Thy daughter has died, why troublest thou the teacher any further? But Jesus [immediately], having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe. And he suffered no one to accompany him save Peter and James, and John the brother of James. And he comes to the house of the ruler of the synagogue, and sees the tumult and people weeping and wailing greatly. And entering in he says to them, Why do ye make a tumult and weep? the child has not died, but sleeps. And they derided him. But he, having put [them] all out, takes with [him] the father of the child, and the mother, and those that were with him, and enters in where the child was lying. And having laid hold of the hand of the child, he says to her, Talitha kumi, which is, interpreted, Damsel, I say to thee, Arise. And immedi-

ately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonishment. And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

VI. And he went out thence and came to his own country, and his disciples follow him. And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence [has] this [man] these things? and what [is] the wisdom that is given to him, and such works of power are done by his hands? Is not this the carpenter, the son of Mary, and brother of James and Josea and Judas and Simon? and are not his sisters here with us? And they were offended in him. But Jesus said to them, A prophet is not despised save in his own country, and among [his] kinsmen, and in his own house. And he could not do any work of power there, save that laying his hands on a few infirm persons he healed [them]. And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

And he calls the twelve to [him]; and he began to send them out two [and] two, and gave to them power over the unclean spirits; and he commanded them that they should take nothing for the way, save a staff only;

no scrip, no bread, no money in their belt; but be shod with sandals, and put not on two body coats. And he said to them, Whosoever ye shall enter into a house, there remain till ye shall go thence. And whatsoever place shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a testimony to them. And they went forth and preached that they should repent; and they cast out many demons, and anointed with oil many infirm, and healed them.

And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of power are wrought by him. And others said, It is Elias; and others said, It is a prophet, as one of the prophets. But Herod when he heard [it] said, John whom I beheaded, he it is; he is risen [from among the dead]. For the same Herod had sent and seized John, and had bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have the wife of thy brother. But Herodias kept it [in her mind] against him, and wished to kill him, and could not: for Herod feared John knowing that he was a just and holy man, and kept him safe; and having heard him,

¹² T. R. reads 'when he had gone,' with E Ac.; text M A B C D K L M Δ H Z 132.

¹³ Or 'the ship.'

¹⁴ T. R. reads 'But Jesus,' with D E Ac. 60; text M A B C K L M Δ H Z 132 Brix Syrr Memph.

¹⁵ 'Behold' is doubtful. T. R., with A C E H Z Ac. 1, 1326 have it. M B D L Δ Am Memph omit.

¹⁶ T. R. reads 'and she shall live,' which may be right, with A H Z 2 Ac. 1, 132; text M B C D L Δ 1326 Am Memph.

¹⁷ M A B C L Δ 133 omit *re*, see Luke viii. 48.

¹⁸ Here singular; the others are plural and more general.

¹⁹ M B D L Δ 1 Ital (ex. Ver.) Vulg Memph omit 'immediately.' See ver. 13.

²⁰ Or 'they come,' with M A B C D F Δ 132.

²¹ T. R. omits 'and,' with D E Ac. Memph; M A B C L M Δ H Z 133 40 Am Syrr insert.

²² Many omit 'lyric,' with M B D L Δ Memph. It is the common question between these, and A C H Z Ac. 39; Colb Brix Am Syrr have it.

²³ T. R., with some cursives, 'that [he] such works of power also.' (C² D K H Ac.) The connection is broken in the text adopted by modern editors, with M B L Δ 33 A C E V Z Ac. 1, 1329.

²⁴ B C² K L Δ 2 add *need*.

²⁵ *Quere*, see note in Matt. x. 1.

²⁶ T. R., with B² H H (L Z) reads 'and not to put on.' So De Wette.

²⁷ T. R. 'as many as,' with A C² D H H Z Ac. 23 Ital Am Syrr; text M B L Δ 132 69 Memph.

²⁸ T. R. adds, with A H H Z Ac. 1 (35) 69 Syrr Memph, 'Verily I say unto you, it shall be more tolerable for Sodom or Gomorrah in judgment day than for that city, pretty nearly as in Matthew. M B C D L Δ Ver Colb Corb Am.

²⁹ Or 'display their force in,' see Matt. xiv. 2.

³⁰ T. R. omits 'and,' with F M U V, M A B C D E L Δ H Z Ac. 1 69 Ital Vulg Memph insert.

³¹ T. R. reads 'or as one,' with A L.

³² M B L Δ 35 Memph omit; A (C Z 2) for *re*.

D E Ac. 1329 Syrr insert. If we leave out 'from among the dead' we must read 'John whom I beheaded in it is [who is] risen.'

³³ T. R. reads 'the prison,' with a few cursives.

³⁴ *Quere*, imperfect; cf. 1, 45 (so Matt. xiv. 4).

³⁵ Or 'observed him diligently.' The word has the force of 'watching closely, and keeping in mind,' whether to pay attention to, or to preserve. Which of these applications is the just one, is the question. It is used four times in the New Testament (three besides this); twice for 'preserved,' as the wine and the bottles; once for Mary's 'keeping' the words of Jesus in her heart; in the Septuagint, for 'keeping back from evil,' 'keeping the wicked for the day of destruction'; 'watching a man's ways, words,' 'keeping favour, anger,' 'preservation of life, of words in the heart.' I should have preferred 'observed him diligently,' but that I do not find that it is used of a person, meaning 'paying

did many things, and heard him gladly. And a holiday² being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarhs, and the chief [men] of Galilee; and the daughter of the same Herodias having come in, and danced, pleased Herod and those that were with [him] at table; and the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee. And he swore to her, Whatsoever thou shalt ask me I will give thee, to half of my kingdom. And she went out, and said to her mother, What should I ask? And she said, The head of John the baptist. And immediately going in with haste to the king, she asked, saying, I desire that thou give me directly upon a dish the head of John the baptist. And the king, [while] made very sorry, on account of the oaths and those lying at table with [him] would not break his word with her.³ And immediately the king, having sent one of the guard, ordered his head to be brought. And he went out and beheaded him in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And his disciples having heard [it], came and took up his body, and laid it in a tomb.⁴ And the apostles are gathered together to Jesus. And they related to him all things, [both⁵] what they had done and what they had taught.

attention to what he says.⁶ It is used of words and opinions, but then the word has still the force of 'keeping them side.'

² *ελευσιον*. The meaning is doubtful: perhaps 'convenient,' i.e., to Herodias's future purpose. Hammond, Kainol, and others give as the text: Meyer, De Wette, and others, 'convenient.' It is not a festival, but a leisure day or holiday.

³ T. R. reads 'and having pleased ... the,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'shall I,' with E F G H I J K L M N O P Q R S T U V X Y Z. T. R. has 'both,' i.e., repeats eat, with A F H I J K L M N O P Q R S T U V X Y Z. T. R. has 'both,' i.e., repeats eat, with A F H I J K L M N O P Q R S T U V X Y Z.

⁴ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

⁵ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat. And they went away apart into a desert place by ship. And many saw them going, and recognized them,⁷ and ran together there on foot, out of all the cities, and got [there] before them.⁸ And on leaving [the ship] [Jesus⁹] saw a great crowd, and he was moved with compassion for¹⁰ them, because they were as sheep not having a shepherd. And he began to teach them many things. And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day; send them away that they may go into the country and villages around, and buy themselves bread, for they have not anything they can eat.¹¹ And he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat? And he says to them, How many loaves have ye? Go [and¹²] see. And when they knew they say, Five, and two fishes. And he ordered them to make them all sit down by companies on the green grass. And they sat down in ranks by hundreds and by fifties. And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave [them] to his¹³ disciples that they might set

and many recognised him,⁷ of which, with 13 40; *οὐρα*, with E F G H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

⁸ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

⁹ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹⁰ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹¹ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

[them] before them. And the two fishes he divided among all. And they all ate and were satisfied. And they took up of fragments the fillings¹⁴ of twelve hand-baskets, and of the fishes. And those that ate of the loaves were¹⁵ five thousand men. And immediately he compelled his disciples to go on board ship,¹⁶ and to go on before to the other side to Bethsaida, while he sends¹⁷ the crowd away. And, having dismissed¹⁸ them, he departed into the mountain to pray. And when evening was come, the ship was in the midst of the sea, and he alone upon the land. And seeing¹⁹ them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.²⁰ But they, seeing him walking on the sea, thought that it was an apparition, and cried out. For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I; be not afraid. And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and wondered:²¹ for they understood not through²² the leaves: for their heart was hardened. And having passed over, they came to the land of Gennesaret and made the shore. And on their coming out of the ship, immediately recognising him, they ran through that whole country

¹⁴ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹⁵ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹⁶ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹⁷ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

¹⁸ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

around, and began to carry about those that were ill on couches, where they heard that he was.²³ And wherever he entered into villages, or cities, or the country, they laid the sick in the market places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

VII. And the Pharisees and some of the scribes coming from Jerusalem are gathered together to him, and seeing some of his disciples eat bread with defiled, that is, unwashed, hands,²⁴ (for the Pharisees and all the Jews, unless they wash their hands diligently,²⁵ do not eat, holding what has been delivered by the ancients;²⁶ and [on coming] from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches), then²⁷ the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients,²⁸ but eat the bread with defiled²⁹ hands? But he answering³⁰ said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is far away from me. But in vain do they worship me, teaching [as their] teachings commandments of men. [For³¹], leaving the commandment of God, ye hold what is

²³ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

²⁴ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

²⁵ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

²⁶ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

²⁷ T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z. T. R. reads 'and the crowds saw them going,' with D E H I J K L M N O P Q R S T U V X Y Z.

delivered by men [to keep]—washings of vessels and cups, and many other such like things ye do. And he said to them, Well do ye set aside the commandment of God that ye may observe what is delivered by yourselves [to keep]. For Moses said, Honour thy father and thy mother; and, he who speaks ill of father or mother, let him surely die. But ye say, If a man say to his father or his mother, [It is] corban (that is, gift), whatsoever thou mightest have profit from me by... And ye no longer suffer him to do anything for his father or his mother, making void the word of God by your traditional teaching which ye have delivered; and many such like things ye do. And having called again the crowd, he said to them, Hear me, all [of you], and understand: There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man. If any one have ears to hear, let him hear. And when he went indoors from the crowd, his disciples asked him concerning the parable. And he says to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the man cannot defile him, because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats? And he said, That which goes forth out of the man, that defiles the man. For from within, out of the heart of

men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, deceit, licentiousness, a wicked eye, injurious language, haughtiness, folly; all these wicked things go forth from within and defile the man.

And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a house he would not have any one know [it], and he could not be hid. But immediately a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet (and the woman was a Greek, Syrophenician by race), and asked him that he would cast the demon out of her daughter. But [Jesus] said to her, Suffer the children to be first filled; for it is not right to take the children's bread and cast it to the dogs. But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's crumbs. And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter. And having gone away to her house she found the demon gone out, and her daughter lying on the bed.

And again having left the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him a deaf [man] who could not speak right, and they beseech him that he might lay his hand on him. And having taken him away from the crowd apart, he put his

Mark that I have accepted MB(D) L A 22. Am has omis and states.

* Omit 'Jesus' MB D L A 23 Memph; Qui Am; insert 'Jesus' A E N X H 2 Ac. 10.

* *evios, evosus*. Here 'children' in the sense of being born of the family, often used by John to signify this relationship in Christians, as born of God; different from *evos*, 'grown up to be sons'.

* See Matthew xx. 28.

* *eviosus*, 'children' in the sense of 'little children,' without further particular reference to the family they are of.

* Many, with MB D L A 23 Ital Vulg Memph, read 'having left the borders of Tyre, he came through Sidon to' Ac.; text A E X H 2 Ac. 10 Syrr.

* N W A 23 Veru read 'hands'.

* Or 'your tradition.'
* Or 'Abraham, kurios.'
* T. B. reads 'all,' with A E X H 2 Ac. 123 Or Syrr; text MB D L A Ital (om. Brit.) Vulg Memph.
* MB D L A 23 read 'from the man,' so Ital Vulg Memph.
* MB L A 23 Memph omit ver. 16, but those seem corrupted from lectionaries. A D H X A 23 H 2 Ac. 123 Ital Vulg Syrr insert.
* Literally 'covetousnesses.' But see the use of this word in Eph. iv. 19, and the note to Eph. v. 2, *filargia*.
* D L A 23 omit *et* *Eviosus*.
* T. B. reads 'the,' with D and some cursives.
* T. B. has 'for a woman,' with A E N X H 2 Ac. 10 and many, but *evios* is so universal in

fingers to his ears; and having spit, he touched his tongue; and looking up to heaven he groaned, and says to him, Ephphatha, that is, Be opened. And immediately his ears were opened, and the band of his tongue was loosed and he spoke right. And he charged them that they should speak to no one [of it]. But so much the more he charged them, so much the more abundantly they proclaimed it; and they were astonished above measure, saying, He does all things well; he makes both the deaf to hear, and the speechless to speak.

VIII. In those days, there being again a great crowd, and they having nothing that they could eat, having called his disciples to [him], he says to them, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and if I should dismiss them to their home fasting, they will faint on the way; for some of them are come from far. And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the crowd to sit down on the ground. And having taken the seven loaves, he gave thanks, and broke [them] and gave [them] to his disciples, that they might set [them] before [them]; and they set [them] before the crowd. And they had a few small fishes, and

having blessed them, he desired these also to be set before [them]. And they ate and were satisfied. And they took up of fragments that remained seven baskets. And they [that had eaten] were about four thousand; and he sent them away.

And immediately going on board ship with his disciples, he came into the parts of Dalmanutha. And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven, tempting him. And groaning in his spirit, he says, Why does this generation seek a sign? Verily I say unto you, A sign shall in no wise be given to this generation. And he left them, and going again on board ship, went away to the other side.

And they forgot to take bread, and save one loaf, they had not [any] with them in the ship. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and [of] the leaven of Herod. And they reasoned with one another, [saying], [It is] because we have no bread. And Jesus knowing [it], says to them, Why reason ye because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart [yet] hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I broke the five loaves for the five thousand, how many hand-baskets full of fragments took ye up? They say to him, Twelve. And when the seven

* MB L N X H 2 Ac. Am Syrr (W L A before Acts) have *eviosus* (W A); H D 23 Memph omit.

* *evios, evosus*. Readings vary: A X I omit both 'he' and 'they'; N 23 have both; T. R. omits *evos*, with A E X H 2 Ac. 10 Am.

* Or 'has done'; it is the perfect, *evosus*.

* MB D G L M N A 23 23 23 23 Ital Vulg Memph *evosus* *evosus*; T. R. 'there being a very great' *evosus*, with A E W X H 2 Ac. Syrr.

* T. R. adds 'Jesus,' with H X Ac.; MB D K L M N W A 23 23 23 Ital (om. Brit.) Am Syrr Memph omit.

* MB L N W A 23 23 Am read 'the.'

* Or 'and,' with MB (D) L A 1 15 23 Memph; 'for' A E N X H 2 Ac. Am Brit. D 23 and x.

* Readings vary in detail, but text follows, in substance, MB A C F K L A D Am Memph.

* MB L A 23 Memph omit *et* *eviosus*; A C D E N H 2 Ac. 10 Ital Am Syrr insert. G A add *evosus*, at end.

* Or 'the ship.'

* Or 'groaning deeply,' *evosus*, but the LXX use *evosus* and *evosus* (with *evosus*). In classical Greek the latter is rather 'groaning aloud.'

* T. R. *evosus*, with A E N X H 2 Ac.

* Literally 'if a sign shall be given,' a usual Hebrewism, as in Hebrews iii. 11.

* Or 'the ship.' Omit 'the ship' MB C L A Am; insert A E Ac. 23; D H N 23 23 23 Ital Vulg Memph insert; MB D 1 Veru Veru Colb om.

* 'Sayings' is a doubtful reading. A C E L 2 Ac. Am Syrr Memph ins.; MB D 1 Veru Veru Colb om.

* MB A C D E N X F 23 23 23 23 Ital Vulg Memph have 4 *evosus*, H A 23 Memph omit.

* T. R. has 'yet,' with A E X Ac. 23 Am Syrr; MB C D L N A 23 23 23 Veru Memph omit.

for the four thousand, the filling of how many baskets of fragments took ye up? And they said, Seven. And he said to them, How do ye not yet understand?

And he comes to Bethsaida; and they bring him a blind man, and beseech him that he might touch him. And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he beheld anything. And having looked up, he said, I behold men, for I see [them], as trees, walking. Then he laid his hands again upon his eyes, and he saw distinctly, and was restored and saw all things clearly. And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.

And Jesus went forth and his disciples, into the villages of Caesarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am? And they answered him, saying, John the baptist; and others, Elias; but others, One of the prophets. And he asked them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ. And he charged them straitly, in order that they should tell no man about him. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of

the chief priests and of the scribes, and be killed, and after three days rise [again]. And he spoke the thing openly. And Peter, taking him to [him], began to rebuke him. But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men. And having called the crowd with his disciples, he said to them, Whosoever desires to come after me, let him deny himself, and take up his cross and follow me. For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul? For what should a man give in exchange for his soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

(IX.) And he said to them, Verily I say unto you, There are some of those standing here that shall not taste death until they shall have seen the kingdom of God come in power.

And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

¹ T. R. omits 'ye', with B B & c, text A D M N U X 23 Am Syrr (W C K L A H 1 omit 'How'); B C D L A 13 35 69 Ital Am Memph read 'they come'; T. R. 'he comes' with A E N 2 & c, Syrr. ² Literally 'beholds', with A D E F L N 2 & c, 1 40 Am Syrr; 'thou beholdest' B C D & Memph. ³ *deus* A R E L X 2 H & c, 1 Memph; *alios* W C; *deus* D N 2 35 69 Am. ⁴ T. R., i.e. Elz. 1632, 'I behold men, as trees walking,' with C² D 1 Syrr Memph Grisebath, with the other marked ⁵ in margin; text W A B C² K L N X 2 & c, 69 Steph. 1550, Elz. 1632. ⁶ T. R. reads 'made him look up,' with A E N X 2 & c, 33 (13 add *et* *discipulos*); text W B C L A 1 Memph. ⁷ All things, W B C² D L A 13 35 69 Am Syrr Memph; T. R. 'all men,' with A E N X 2 & c. ⁸ W B C L A Memph 'spoke to.' T. R. omits 'him saying,' with A E N X 2 & c, 1 Syrr.

¹ *scribes*. ² T. R. reads 'says to them,' with A E N X 2 & c, 1 35 69 Syrr Am; text W B C² D L A Memph. ³ Or 'strictly'. ⁴ T. R. omits the article *eu*, twice, with A G K N S T A H 2; W B C D E & c, have it. ⁵ *deus*, 'matter' or 'discourse'. ⁶ Some read 'and says,' with W B C L A Memph; text A D E X 2 & c, 1 35 69 Am. ⁷ 'Alas!' has the sense of conditional or subjunctive here, of possibility. ⁸ Some add 'own,' with C² E X H & c, 89; W A B C² L A 2 1 35 omit, reading *seu*, B reads *seu* the first time also. ⁹ T. R. adds *eu*, with C² E & c, 89. ¹⁰ T. R. reads 'or what shall,' with A C E & c, Am Syrr (5:11:10 D); text W B L A Memph. ¹¹ 'as ye, a strengthened negative, 'in so wise,' ¹² *Coma*, *deus*, not 'coming'.

and his garments became shining, exceeding white [as snow,] such as fuller on earth could not whiten [them]. And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias one. For he knew not what he should say, for they were filled with fear. And there came a cloud overshadowing them, and there came a voice out of the cloud, This is my beloved Son; hear him. And suddenly having looked around, they no longer saw any one, but Jesus alone with themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among [the] dead. And they kept that saying, questioning among themselves, what rising from among [the] dead was. And they asked him saying, Why do the scribes say that Elias must first have come? And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much, and be set at nought; but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

And when he came to the disciples he saw a great crowd around them, and scribes disputing against them.

And immediately all the crowd seeing him were amazed, and running to [him], saluted him. And he asked them, What do ye question with them about? And one out of the crowd answered him, Teacher, I brought to thee my son, who has a dumb spirit; and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him out, and they could not. But he answering them says, O unbelieving generation! how long shall I be with you? how long shall I bear with you? bring him to me. And they brought him to him. And seeing him the spirit immediately tore him; and falling upon the earth he rolled foaming. And he asked his father, How long a time is it that it has been like this with him? And he said, From childhood; and often it has cast him both into fire and into waters that it might destroy him; but if thou couldst [do] anything, be moved with pity on us, and help us.

And Jesus said to him, The "if thou couldst" is [if thou couldst] believe: all things are possible to him that believes. And immediately the father of the young child crying out said [with tears], I believe, help mine unbelief. But Jesus, seeing that [the] crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, I command thee, come out of him and enter no more into him. And hav-

¹ W B C L A 1 omit; A D E N X 2 & c, 33 69 Am Syrr (Memph 1) insert. ² W B C L N 2 13 35 69 add *eu*, 'thus.' ³ *deus*, *deus*, not as darkening, for it was a bright cloud, 'the excellent glory,' but surrounding and covering them. It is the word used for the cloud taking possession of the tabernacle. ⁴ T. R. adds 'saying,' with A D L 1 35 69 Am Syrr (A *deus*); W B C E N X 2 & c, Memph omit. ⁵ Some connect *eu* *deus* with 'kept that saying,' but I apprehend it is a mistake. ⁶ Or 'the rising.' ⁷ Or, reading *eu* *deus*, 'The scribes say.' But see ver. 25. ⁸ T. R. reads 'the scribes,' with A C E N 2 & c.

33 69 Syrr; text W B D L A 1 Ital (exc. Verc) Am Memph. ¹ T. R. reads 'answering said,' with A C E N X 2 & c, Am Syrr (1 33) adding *eu* after *spoke*; *deus* W B D L A 1 33 Memph. W B C D L A (1 13) 33 Memph have *eu*. ² T. R. reads 'him,' with E N X 2 & c; text W A B D L A 1 13 35 Am Syrr Memph. ³ Literally 'until when.' ⁴ T. R. 'cannot,' with A C E N 2 & c, 33 69; text W B D L A 1, and is ver. 23, with W B D N A 2 1. ⁵ W B C² L A 2 1 Memph omit 'believe.' ⁶ D E N X 2 & c, Am Syrr insert; W A B C L A Memph omit. ⁷ T. R. adds 'Lord,' with C² E N X 2 & c, 1 33 69; text W A B C² D L A Am Syrr.

ing cried out and torn [him¹] mnech, he came out; and he became as if dead, so that the most² said, He is dead. But Jesus, having taken hold of him by the hand, lifted him up, and he arose.

³² And when he was entered into the house, his disciples asked him privately, Wherefore could not we cast him out? And he said to them, This kind can go out by nothing but by prayer and fasting.³³

³⁴ And going forth from thence they went through Galilee; and he would not that any one knew it; for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three days³⁵ he shall rise again. But they understood not the saying, and feared to ask him.

³⁶ And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning³⁷ by the way? And they remained silent, for by the way they had been reasoning with one another who [was] greatest.³⁸

³⁹ And sitting down he called the twelve; and he says to them, If any one would be first, he shall be last of all, and minister of all. And taking a little child he set it in their midst, and having taken it in his arms he said to them, Whosoever shall receive one of such little children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me.

⁴⁰ And John answered him saying, Teacher, we saw some one casting

out demons in thy name, who does not follow us,⁴¹ and we forbade him, because he does not follow us.⁴²

But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon [after] to speak ill of me; for he who is not against us is for us. For whosoever shall give you a cup of water to drink in [my⁴³] name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

⁴⁴ And whosoever shall be a snare⁴⁵ to one of the⁴⁶ little ones who believe [in me⁴⁷], it were better for him if a millstone⁴⁸ were hung about his neck, and he cast into the sea. And if thy hand serve as a snare⁴⁹ to thee, cut it off; it is better for thee to enter into life maimed, than having thy⁵⁰ two hands to go away into hell,⁵¹ into the fire unquenchable; [where their worm dies not, and the fire is not quenched⁵²].

And if thy foot serve as a snare to thee, cut it off; it is better for thee to enter into life lame, than having thy⁵³ two feet to be cast into hell,⁵⁴ into the fire unquenchable;⁵⁵ [where their worm dies not, and the fire is not quenched⁵⁶].

And if thine eye serve as a snare to thee, cast it out; it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell⁵⁷ of fire, where their worm dies not, and the fire is not quenched.⁵⁸ For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt [is] good, but if the salt is become saltless, wherewith will ye season it? Have salt in

of these; ⁵⁹ B C L A Memph omit the first; D X 1 40 Am omit the second. A E N 2 Ac. have both.

¹ T. R. has 'him' in text, with A C E N X 2 Ac. 1 33 40 Am Syrr Memph; ² B C D L A omit.

³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

27 saved? But Jesus looking on them says, With men it is impossible,* but not with God; for all things are possible with God. *Peter began to say to him, Behold, we have left all things and have followed thee. *Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife*], or children, or lands, for my sake and for the sake of the gospel, that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal. But many first shall be last, and the last first.

28 And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to happen to him: Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days* he shall rise again.

29 And there came to him James and John, the sons of Zebedee, saying [to

him*], Teacher, we would that what-soever we may ask thee,* thou wouldst do it for us. And he said to them, What would ye that I should do for you? And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.* And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which I drink, or? be baptised with the baptism that I am baptised with? And they said to him, We are able. And Jesus said to them, The cup that I drink ye will* drink and with the baptism that I am baptised with ye will be baptised, but to sit on my right hand or? on my left is not mine to give, but for* those for whom it is prepared. And the ten having heard [of it], began to be indignant about James and John. But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men exercise authority over them; but it is* not thus among you; but whosoever would be great among you, shall be your minister; and whosoever would be first of you shall be bondman of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

30 And they come to Jericho, and as

he was going out from Jericho, and his disciples and a large crowd, the son of Timeus, Bartimeus, the blind [man],* sat by the wayside begging.

31 And having heard that it was* Jesus the Nazarene,* he began to cry out and to say, O Son of David, Jesus, have mercy on me. And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me. And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls thee. And, throwing away his garment, he started up* and came to Jesus. And Jesus answering says* to him, What wilt thou that I shall do to thee? And the blind [man] said to him, Rabbouni, that I may see. And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him* in the way.

XI. And when they draw near to Jerusalem, to Bethphage and Bethany, at* the mount of Olives, he sends two of his disciples, and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child] of man has ever* sat: loose it and lead it [here]. And if any one say to you, Why do ye this? say, The Lord has need of it: and straightway he

sends* it hither. And they departed, and found a* colt bound to the door without at the crossway,* and they loose him. And some of those who stood there said to them, What are ye doing, loosing the colt? And they said to them as Jesus had commanded.* And they let them [do it]. And they led the colt to Jesus, and cast* their clothes upon it, and he sat on it; and many strewed their clothes on the way, and others cut down branches from the trees* [and went on strewing them on the way*]. And those going on before and those following cried out,* Hosanna! blessed [be] he that comes in [the] Lord's* name. Blessed [be] the coming kingdom* of our father David. Hosanna in the highest! And he* entered into Jerusalem and* into the temple;* and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.

13 And on the morrow, when they were gone out of Bethany, he hungered. And seeing from* afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs. And answering he* said to it, Let no one eat fruit of thee any more for ever. And his disciples heard [it]. And they come to Jerusalem, and* entering into the

* In English, the reference of 'impossible' to 'who can be,' is here lost; *ἀδύνατος* ... *ἀδύνατος*.
 * T. R. adds 'And,' with D (K N 2) Ital Syrr.
 * T. R., with D (K N 2), adds 'but' C E F G H N 2 10 add 'and' B A Memph om. answering.
 * Or wife* is questionable here. A C E N 2 2 Ac. 20 Syrr Brx Iuxers; B D A 1 Am Memph om.
 * T. R. omits 'for the sake of,' with A B* 8* 10 B C D N X 2 2 Ac. 100 Am Syrr Memph insert; B omits 'for my sake and'.
 * T. R. reads 'the third day,' with A F N 2 2 Ac. 100 Am Syrr; text B C D L A Memph.
 * B C L A Memph have 'to him.' T. R., with A H N 2 2 Ac. 100 Am, omits.
 * T. R. omits 'then,' with E X I Ac. Am; text A B C D K L N A H 2 100 Memph. Mounts all after 'Teacher we would' so that we may sit one, Am.
 * Or 'that in thy glory we may sit: one on thy right hand, and one on thy left hand.' Or 'that we may sit in thy glory,' Ac.
 * T. R. reads 'and,' with A E X H 100 Ac. Syrr;

* or* B D L A Memph. (In ver. 38 C* N 2 1 13 B also read 'or'.)
 * T. R. adds *per*, 'indeed,' with A C D N 2 Ac. 100 Am Matt. 23, 23; B H C* L A omit.
 * Or perhaps 'to.' But then 4444 is taken for 4445, and so Matt. 23, 23. The emphasis is on *quid dices*; 'wonderful perfectness and lowliness of the Lord! As in 4444 for 4445, compare Mark 11, 8, and Matt. 23, 23, and 2 Cor. 12, 5. The difference is that 4445 connects itself with the previous phrase. 'They saw no one but.' 'No one but' is one idea. With 4444 it is complete without the second phrase, and 4445 comes in in contrast. 'They saw no man any more,' i.e. of those appearing in glory; 'but [they saw] Jesus alone.' So here: 'It is not mine to give. That phrase is complete. But it is reserved for those for whom it is prepared' it is for them, appropriated to them.
 * T. R. reads 'shall not be,' with A C* E N 2 2 Ac. 100 Syrr Memph; text B H C* D L A Ital Am.

* T. R., with A E Ac., omits 'the'; and many read, with B L A Memph, 'a blind beggar sat by the wayside.' MSS vary; B reads 'the son of Timeus, Bartimeus, blind and a beggar sat,' Ac. Text A C* D X 2 2 Ac. * Literally 'he'.
 * B D L A 1 Ital (ext. Corb) Am read 'Nazarene.'
 * T. R. reads 'rose up,' with A E 2 2 Ac. Syrr; text B D L A 1 Ital Vulg Memph.
 * B C D L A Memph read 'said.'
 * T. R. reads 'Jesus,' with E X 2 2 Ac.; text, with A B C D L (M) A 100 Ital Vulg Memph.
 * See notes to Matt. xxi. 1; Eph. iv. 12.
 * Literally 'no one of men.'
 * So B (A) B C E L A H 2 13 20 Am Syrr; T. R. omits *crise*, with B E X 2 2 Ac.
 * T. R. will read, with G U H 1 Am Memph.
 * T. R. reads 'the,' adding *et*, with A C A 13.
 * Leading round the house, not the main street.
 * Many read 'said,' with B C L A 1 Memph.
 * And very probably it is right; text A E (D M) X 2 2 Ac. (13 20) Syrr. (D M 1 13 20 add *seuer*.)

* Imperfect; B C D L A 1 read the present.
 * Many read 'and others branches, having cut them out of the fields,' with B C L A (Memph), I suppose rightly as to *ἀγρίαι*; text A D E N 2 2 Ac. Ital Vulg Syrr.
 * Many omit these words, with B C L A 1 A D X 2 2 Ac. Ital Vulg Syrr Memph have them.
 * T. R. adds 'anyone,' with A D E N 2 2 Ac. Am Syrr; B C L A Memph omit.
 * 'Lord' here is 'Jehovah'.
 * T. R. adds 'in the name of the Lord,' with A E N 2 2 Ac.; B C D L U A 1 13 20 Am Memph omit.
 * T. R. reads 'Jesus,' with A E N 2 2 Ac. Syrr Brx; B C D L A 1 Am Memph omit.
 * B C L M A 13 20 omit 'and,' *sephe*.
 * T. R. omits 'Btm,' with E X H 2 2 Ac.
 * T. R. reads 'Jesus,' with E X 2 2 Ac.; A B C D K L M N A H 2 1 13 20 Ital Vulg Syrr Memph omit.
 * T. R. adds 'Jesus,' with A E N 2 2 Ac. Syrr Brx; B C D L A 1 13 20 Am Memph omit.

temple,¹ he began to cast out those who sold and who bought in the temple,² and he overthrew the tables of the money-changers and the seats of the dove-sellers, and suffered not that any one should carry any package through the temple.³ And he taught saying⁴ to them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.⁵ And the chief priests and the scribes⁶ heard [it], and they sought how they might destroy him; for they feared him, because all the crowd were astonished at his doctrine. And when it was evening he went forth without the city. And passing by early in the morning they saw the fig-tree dried up from the roots. And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which thou cursedst is dried up. And Jesus answering says to them, Have faith in God. Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him. For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you. And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your offences.⁷ But if ye do not forgive, neither will your Father who is in the heavens forgive

your offences.⁸ And they come again to Jerusalem. And as he walked about in the temple,⁹ the chief priests and the scribes and the elders come to him, and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou shouldst do these things? And Jesus answering¹⁰ said to them, I also will ask you one thing, and answer me, and I will tell you by what authority I do these things: The baptism of John, was it of heaven or of men? answer me. And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then] have ye not believed him? but should we say, Of men—They feared the people; for all held of John that he was truly a prophet. And they answering¹¹ said to Jesus, We do not know. And Jesus [answering] says to them, Neither do I tell you by what authority I do these things.

XII. And he began to say to them in parables. A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country. And he sent a bondman to the husbandmen at the season, that he might receive from the husbandmen of the fruit of the vineyard. But they took him, and beat [him], and sent [him] away empty. And again he sent to them another bondman; and [at] him they [threw stones, and] struck [him] on the head, and sent [him] away with insult.¹² And [again] he sent another, and him they killed;

and many others, beating some and killing some. Having¹³ yet therefore one beloved son,¹⁴ he sent also him to them the last, saying, They will have respect for my son. But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be ours. And they took him and killed him, and cast him forth out of the vineyard. What therefore¹⁵ shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone: this¹⁶ is of [the] Lord, and it¹⁷ is wonderful in our eyes? And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away.

And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking. And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Caesar or not? Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see [it]. And they brought [it]. And he says to them, Whose [is] this image and superscription? And they

said to him, Caesar's. And Jesus answering¹⁸ said to them, Pay what is Caesar's to Caesar, and what is God's to God. And they wondered at him. And Sadducees come to him, that say there is no resurrection; and they demanded of him saying, Teacher, Moses wrote to us that if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife and raise up seed to his brother. There were seven brethren; and the first took a wife, and dying did not leave seed; and the second took her and died, and neither did he leave seed; and the third likewise. And the seven [took her and] did not leave seed. Last of all the woman also died. In the resurrection,¹⁹ when they shall rise again,²⁰ of which of them shall she be wife, for the seven had her as wife? And Jesus answering²¹ said to them, Do not ye therefore err, not knowing the scriptures nor the power of God? For when they rise from among [the] dead they neither marry nor are given in marriage, but are as angels [who are] in the heavens. But concerning the dead that they rise, have ye not read in the book of Moses, in [the section of the] bush, how God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? He²² is not the God of [the] dead, but of [the] living. Ye therefore²³ greatly err. And one of the scribes who had come up, and had heard them reasoning together, perceiving²⁴ that

¹ *supra*.
² A D E N X I I 22 An. Am. 'saying'. M B C L A 13 00 Memph. 'and said'.
³ T. R. reads 'scribes and chief priests' with B X 22 An. 22; text M A B C D K L A H 1 33 Ital Vulg Memph.
⁴ T. R. adds 'For' with A C E L A H X 22 An. 23 Memph.; M D N I Ital (etc. Monac) An. omit.
⁵ Literally 'shall be to'.
⁶ A C O L A read 'have received'; it is in these Adders, i.e. artist, and 'receive' is exact enough. T. R. with A E N X 22 An. Syrr.; D 1 Ital Vulg Ambrosian.
⁷ *supra*.
⁸ Some omit ver. 25, with M B L A; A C D E

N X 22 An. 1 33 00 Am. Syrr insert. It is different from Matt. vi. 15. (N 2 read 'who is in heaven.')
⁹ *supra*.
¹⁰ M B C L A 33 Memph. omit 'answering'. A D E N X 22 An. 1 00 Am. insert.
¹¹ T. R. has also, with M B C D E N 22 An. 1 33 00 Am.; A O L M S X A Memph. omit.
¹² T. R. reads 'if we should', with a few cursives.
¹³ M B C L N G A 23 33 Memph. omit.
¹⁴ M D L A 1 33 Ital Vulg Memph. omit A B C D E N X 22 An. Syrr insert.
¹⁵ Many, with M B D L 1 33 Ital Vulg Memph. read 'and insulted' for 'discountenanced' him.
¹⁶ Many omit, with M B C D L A 33 Memph.; A E N X 22 An. Am. Syrr have it.

¹⁷ Having A C O D E N X 22 An. 1 00 Am. Memph.; 'he had' M B C L A 33 Syrr. (M B L A 1 33 00 Ver. Memph. omit 'therefore').
¹⁸ T. R. reads 'one son, his beloved', with A E N X 22 An. 1 33 33 00; text M B C D L A Am. Memph.
¹⁹ M B L A 12 omit 'also'.
²⁰ B L Memph. omit 'therefore'.
²¹ This and 'it' refer to 'corner-stone' grammatically.
²² M B C L A 33 omit 'answering'. A D E N X 1 22 An. 1 00 Am. have it.
²³ B D omit 'to them'.
²⁴ T. R. (not Stephens) adds 'therefore', with C D M 1 33 Am.; text M A B C E L X F A 22 1 00, M B C L 33 Memph. read 'not leaving'; text A D E A 22 An. Am. Syrr.

²⁵ M B C L (N) A* (13) 33 (00) omit; A D E X 22 An. insert; Am. 'acceptationem cum similiter septem' M has *septem*. A adds *quodam*.
²⁶ T. R. adds 'therefore' with A C O D G K M U 21 33 Am.; text M B C E L X F A 22 An.
²⁷ M B C D L A 33 Memph. omit 'when they shall rise again', but it is probably a correction for taste; A E X T I I 22 An. 1 00 Am. insert.
²⁸ M B C L A 33 Memph. omit 'answering'.
²⁹ T. R. has in text, with A B C D E N X F, 'Or God is not [God] of the dead, but God of the living, according to T. R. which adds *et* a second time, with M H M V P.
³⁰ M B C L A Memph. omit *et* *et* *et*; A D E X 22 An. (1) 33 00 Am. Syrr insert.
³¹ Or 'knowing', *et* *et* *et* in ver. 13.

he had answered them well, demanded of him, Which is [the] first commandment of all? And Jesus answered him, [The] first commandment of all [is], Hear, Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is [the] first commandment.* And a second like it [is] this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these. And the scribe said to him, Right, teacher; thou hast spoken according to [the] truth. For he is one, and there is none other besides him; and to love him with all the heart, and with all the intelligence,† and with all the soul,‡ and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and sacrifices. And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared question him any more. And Jesus answering said [as he was] teaching in the temple,§ How do the scribes say that the Christ is son of David? [for] David himself said [speaking] in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies [as] footstool¶ of thy feet. David himself [therefore] calls him Lord, and whence is he his son? And the mass of the people heard him gladly. And he said to them in his doctrine, Beware of

the scribes, who like to walk about in long robes, and salutations in the market places, and first seats in the synagogues, and first places at suppers; who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.* And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much. And a poor widow came and cast in two mites, which is a farthing. And having called his disciples to [him] he said to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury: for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

XIII. And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings! And Jesus answering said to him, Seest thou these great buildings? not a stone shall be left upon a stone which shall not be thrown down. And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled. And Jesus answering them began to say, Take heed lest any one mislead you. For many shall come in my name, saying, It is I, and shall mislead many. But when ye shall hear of wars and

* Readings vary: T. R. reads 'first of all the commandments,' with E F Ac. 69. B L Δ Memph read '[The] first is,' omitting *eternus* Gen. 1; text with A C K M U H Z 33 Am. D X 1 read '[The] first of all.'
* B L Δ Memph omit 'This is [the] first commandment.' A D X Z Ac. 133 49 Am Syrr insert.
* B L Δ Memph Theb omit 'like it.' A (D) E X Z Ac. 133 (95) Am Syrr various insert.
* T. R. reads 'God,' with D E F G H Δ Memph; text A B K L X F Z Ac. 133 Am.
* Here *eternus*. In ver. 39 it is *eternus*.
* B L Δ 1 Memph omit 'and with all the soul.'
* L M Δ 13 33 49 have *et*, with T. R.; others omit.
* *legis*.

* B L T Δ 13 33 49 Memph omit *et*; A E X Z Ac. 133 Am Syrr insert.
* A L Δ Z Ac. 133 49 Ital Vulg Syrr have *eternus*, 'eternus,' B D T Memph *eternus*, 'under.'
* B L T Δ Memph omit; A E X (2) Ac. 133 49 Am Syrr insert. 2. 'if then David.'
* Literally 'the great crowd,' a *multitudo*.
* *eternus*: see note on Luke 12. 47.
* T. R. reads 'says,' with E X Ac. 133 Am; text A B D K L U Δ H Z 33 Syrr Memph.
* B L Δ 33 Memph omit, answering.
* B L Δ 33 Memph omit, answering. A D H X F Δ H Z Ac. Am 133 49 insert.
* B L Δ 13 33 49 have *et*, with T. R.; others omit.
* *legis*.

rumours of wars, be not disturbed, for [this] must happen, but the end is not yet. For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in [different] places, and there shall be famines and troubles; these things [are the] beginnings of throes. But ye, take heed to yourselves, for they shall deliver you up to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for a testimony to them; and the gospel must first be preached to all the nations. But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse:]; but whatsoever shall be given you in that hour, that speak; for ye are not the speakers, but the Holy Spirit. But brother shall deliver up brother to death, and father child; and children shall rise up against parents and cause them to be put to death. And ye will be hated of all on account of my name; but he that has endured to the end, he shall be saved. But when ye shall see the abomination of desolation standing where it should not, (he that reads let him consider [it],) then let those in Judea flee to the mountains, and him that is upon the housetop not come down into the house, nor enter [into it] to take away anything out of his house; and him that is in the

field not return back to take his garment. But woe to those that are with child and to those that give suck in those days! And pray that it may not be in winter time; for those days shall be distress such as there has not been the like since [the] beginning of creation which God created, until now, and never shall be; and if [the] Lord had not cut short those days, no flesh should have been saved; but on account of the elect whom he has chosen, he has cut short those days. And then if any one say to you, Lo, here [is] the Christ, or Lo, there, believe [it] not. For false Christs and false prophets will arise, and give signs and wonders to deceive, if possible, even the elect. But do ye take heed: behold, I have told you all things beforehand. But in those days, after that distress, the sun shall be darkened and the moon shall not give its light; and the stars of heaven shall be falling down, and the powers which are in the heavens shall be shaken; and then shall they see the Son of man coming in clouds with great power and glory; and then shall he send his angels and shall gather together his elect from the four winds, from end of earth to end of heaven. But learn the parable from the fig-tree: when its branch already becomes tender and puts forth the leaves, ye know that the summer is near. Thus also ye, when ye see these things happening, know

* B L Memph omit *et*.
* B D L Memph Theb 'is quite defective) omit 'and'; A E X Z Ac. 133 49 Am versions insert.
* *et* omits 'in ... troubles'; B D L Am Memph omit *et*; *et* omits; A E X Z Ac. 133 49 Syrr insert.
* B L Memph omit *et*.
* Or 'glad tidings,' as elsewhere.
* B L Δ 13 33 49 Am Memph omit; A E X Z Ac. 133 49 Am Syrr insert.
* Though *eternus* means 'to kill,' yet not necessarily personally; but *eternus* *eternus* brings, so to bring it about,—judicially for instance; so I have put 'cause.'
* 'Desolation' is an active word, 'causing desolation,' 'desolating,' not an accomplished state. T. R. adds 'which is spoken of by Daniel the prophet,' with A E X Z Ac. 133 49 Syrr; B D L Am Memph omit.
* Weigh with intelligence as to under-

stand, 'perceive.' Compare chap. viii. 17, 'perceive,' and Rom. i. 20.
* B L Δ Memph omit 'into the house.'
* T. R. reads 'your flight,' with A E X F Δ H Z Ac. 133 49 Am Syrr; Memph; B D L Δ 13 33 49 Am omit; D has *eternus*.
* *eternus*, without the article, for 'Jehovah.'
* Literally 'thine'; E F G M Δ X 133 49 add *eternus* the first time, and *eternus* the second time also.
* B L Δ 13 33 49 Am omit 'or.' B reads 'and.'
* B L Δ 13 33 49 Am omit 'eternus.'
* B L Vere Memph omit 'behold.'
* Or 'out of [their] place'; *eternus*, a word used by Homer, *eternus* *eternus*. B D H del- tach *et* and put it before *eternus*. Vulg has *eternus*, 'eternus' or *eternus* *eternus*.
* B D L Δ 13 33 49 have *et*; D L 1 omit second *eternus*.

²² that it is near, at the doors. Verily I say unto you, This generation shall in no wise pass away till all these things take place. The heaven and the earth shall pass away, but my words shall in no wise pass away. ²³ But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father. Take heed, watch and pray, for ye do not know when the time is: ²⁴ [it is] as a man gone out of the country, having left his house and given to his bondsmen the authority, and to each one his work, and commanded the doorkeeper that he should watch. Watch therefore, for ye do not know when the master of the house comes: evening, or midnight, or cock-crow, or morning; lest coming suddenly he find you sleeping. But what I say to you, I say to all, Watch.

XIV. Now the passover and the [feast of] unleavened bread was after two days. And the chief priests and the scribes were seeking how they might seize him by subtlety and kill him. ² For they said, Not in the feast, lest perhaps there be a tumult of the people. And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure nard, very costly; and having broken the alabaster flask, she poured it out upon his head. And there were some indignant in themselves and

saying, Why has this waste been made of the ointment? for this ointment could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her. But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as to me; for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always. What she could she has done. She has beforehand anointed my body for the burial. And verily I say unto you, Whosoever these glad tidings may be preached in the whole world, what this [woman] has done shall be also spoken of for a memorial of her.

¹² And Judas Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them; and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

¹³ And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a piteber of water; follow him. And whosoever he enters, say to the master of the house, The Teacher says, Where is

This would confirm its being a Latin word. It is not of very great consequence; the sense is plain: that it was of the best and most precious kind. Cf. note to John xii. 3.

¹² B L. Memph. omit 'and.' A C D E W X F Δ H Z &c. 100 Ital. Vulg. Syr. insert.

¹³ Some omit 'and, saying,' with B C L, A C E W X Δ &c. (1) 80 Am. insert.

¹⁴ T. R. omits 'ointment,' with E X F &c. Memph. (H) A B C D K L U A H Z Am. insert. H omits 'said.'

¹⁵ T. R. reads 'on' or 'toward' me, etc. with a few cursives; all else, *in loco*.

¹⁶ T. R. omits 'And,' with A C E H M U X Z 100 Am. Memph.; B D E L &c. and others Vere insert.

¹⁷ Some omit 'them,' reading 'the glad tidings,' with B D L 13 60 Vere Curb.; A C E W X F Δ H Z &c. 1 Am. version insert.

¹⁸ T. R. adds 'the,' with A E L W X Δ &c. 1 Memph.; B C D &c. omit.

my guest-chamber where I may eat the passover with my disciples? and he will shew you a large upper room furnished ready. There make ready for us. And his disciples went away and came into the city, and found as he had said to them; and they made ready the passover. And when evening was come, he comes with the twelve. And as they lay at table and were eating, Jesus said, Verily I say to you, One of you shall deliver me up; he who is eating with me. And they began to be grieved, and to say to him, one by one, Is it I? [and] another, Is it I? But he answered and said to them, One of the twelve, he who dips with me in the dish. The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up; [it were] good for that man if he had not been born. And as they were eating, Jesus, having taken bread, when he had blessed, broke [it], and gave [it] to them, and said, Take [this]: this is my body. And having taken [the] cup, when he had given thanks, he gave [it] to them, and they all drank out of it. And he said to them, This is my blood, that of the [new] covenant, that shed for many. Verily I say to you, I will no more drink at all of the fruit of the vine, until that day when I drink it new in the kingdom of God. And having sung a hymn, they went out to the

mount of Olives. And Jesus says to them, All ye shall be offended, for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. But after I am risen, I will go before you into Galilee. But Peter said to him, Even if all should be offended, yet not I. And Jesus says to him, Verily I say to thee, that thou to-day, in this night, before [the] cock shall crow twice, thou shalt thrice deny me. But he said [so much] exceedingly the more, If I should have to die with thee, I will in no wise deny thee. And likewise said they all too.

²³ And they come to a place of which the name [is] Gethsemane, and he says to his disciples, Sit here while I shall pray. And he takes with him Peter and James and John, and he began to be amazed and oppressed in spirit. And he says to them, My soul is full of grief even unto death; abide here and watch. And, going forward a little, he fell upon the earth; and he prayed that if it were possible the hour might pass away from him. And he said, Abba, Father, all things are possible to thee: take away this cup from me; but not what I will, but what thou wilt. And he comes and finds them sleeping. And he says to Peter, Simon, dost thou sleep? Hast thou not been able to watch one hour? Watch and pray, that ye enter not into temptation. The spirit indeed [is] willing, but the flesh weak.

²⁴ T. R. reads 'the,' with A E F W X &c. Syr. Memph.; text B C D L Δ Z 13 60 and others Am. ²⁵ Some (two Luke xiii. 12, cursive).

²⁶ B C L add 'And' (H D cursive). Am. of Sicily; A E F W X Δ Z &c. Syr. omit 'And.'

²⁷ B L Δ Z 1 Memph. omit *sed*.

²⁸ Not to designate the person but the character, as adding to grief, a carbon per hour.

²⁹ B C L P Δ Am. Syr. Memph. omit: A D E W X Δ &c. 100 insert.

³⁰ Many leave out 'answered and.' A E F W X Δ Z &c. 100 insert; B C D L Am. Memph. omit.

³¹ Or 'one who.' See note to ver. 18.

³² B L omit; Am. Jansen ed.; A C D F Z &c. Am. Syr. Memph. insert; English requires it.

³³ A C L P W X Z &c. Am. Syr. Memph. have 'Jesus' B D omit.

³⁴ T. R. adds 'eat,' with E W X Δ &c. 60 Curb.; B

A B C D K L N P U A H I Am. Syr. Memph. omit.

³⁵ Many omit *sed*, with B C D L W X Δ Z 13; others insert, as A E F T H &c. 60; the Latin does not help. Perhaps 'taking a cup,' as Luke xiii. 17. 1 Cor. xi. 25 has *sed*.

³⁶ B C D L Memph. omit 'new.' A E F W X Δ &c. 100 Am. insert.

³⁷ *sed*, not 'new,' but 'in a new way,' or of a new kind.

³⁸ Or 'End an occasion of stumbling.' T. R. adds 'in me this night,' with A H N X and others 100 (Am) Syr.; B C D H L N V W X F Δ omit.

³⁹ T. R. leave out 'thou,' with B C D Δ; A B E L N W X Δ &c. 100 Am. Syr. Memph. insert.

⁴⁰ A C G M N S U Z 100 read 'Peter' for 'he.'

⁴¹ B C D L Memph. omit *sed*; A E N W X Δ Z 100 Δc. insert.

⁴² Or 'deeply depressed.'

¹ T. R. reads 'and' with M D P S 13 60 Memph.; text A B C E L W X F Δ H Z &c. Am.

² M (H) D K L U W Z Am. omit *sed*, 'who are.'

³ B D Vere Curb. Taur. omit 'and pray.'

⁴ Some leave out 'and,' with B C D L Am. Memph.; A C E W X Δ Z &c. 100 Syr. Taur. insert.

⁵ T. R. with A C E W X Δ Z &c. 100, reads 'And (or 'But') they said.' For 'refers to Jesus,' by subtlety. M B C D L Am. Memph. read 'For.'

⁶ *sed*. See Matt. v. 25.

⁷ Or perhaps 'liquid,' *essence*, a word only found here and John xii. A evidently a known kind of nard. It is by no means impossible it may be a corruption of the Latin *epicate*, which was the best kind of nard; hence the English translation doubtless, 'spikenard,' which is by no means to be rejected. The Greek fathers were as much at a loss as moderns, and generally as Theophrastus, understood it to mean 'pure.'

³⁰ And going away, he prayed again, saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. Arise, let us go; behold, he that delivers me up has drawn nigh.

³¹ And immediately, while he was yet speaking, Judas comes up, [being^b] one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whosoever I shall kiss, that is he; seize him, and lead [him] away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses. And they laid their hands upon him and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me? I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled. And all left him and fled. And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young men^c] seize him; but he, leaving the linen cloth behind [him], fled from them naked.

³² And they led away Jesus to the

high priest. And there come together to him all the chief priests and the elders and the scribes. And Peter followed him at a distance, till [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not find [any]. For many bore false witness against him, and their testimony did not agree. And certain persons rose up and bore false witness against him, saying, We heard him saying, I will destroy this temple^d which is made with hands, and in the course of three days I will build another not made with hands. And neither thus did their testimony agree. And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophecy; and the officers struck him with the palms of their hands.^e

³³ And Peter being below in the palace-court, there comes one of the maids

³⁴ of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus. But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew. And the maid, seeing him, again began to say to those that stood by, This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean. But he began to curse and to swear, I know not this man of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought^f thereon he wept.

XV. And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered [him] up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said to him, Thou sayest. And the chief priests accused him urgently. And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee. But Jesus still answered nothing, so that Pilate marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged [of him]. Now there

was the [person] named Barabbas bound with those who had made insurrection with^g [him], [and] that^h had committed murder in the insurrection. And the crowd crying outⁱ began to beg [that he would do] to them as he had always done. But Pilate answered them saying, Will ye that I release to you the King of the Jews? for he knew that the chief priests had delivered him up through envy. But the chief priests stirred up the crowd that he might rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do [to him] whom ye call^j King of the Jews? And they cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more^k urgently, Crucify him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified. And the soldiers led him away into the court which is [called the] pretorium, and they call together the whole band.^l And they clothe him with purple, and bind round on him a crown of thorns which they had plaited. And they began to salute him, Hail, King of the Jews! And they struck his head with a reed, and spat on him, and, bending the knee, did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may

^a Some add "Incarnate," with A D K M U W H Ital Vulg Syrr; B C E L N X Δ 2 Ac. 1. 10 Am Memph omit.

^b A B C D K L N S U W H 2 omit Δ. T. R. has it, with E X Δ Ac. 1. 10.

^c B L 13 69 Syrr Memph omit "great;" A C D E N W X Δ 2 Ac. 1 Am insert.

^d B C D L M Δ Am Memph omit "and" Rabbi.

^e Or "kissed him carnally."

^f B C Δ D L A Am Memph omit, reading

"they;" A E N P W X Δ 2 Ac. 1. 13 69 insert the words.

^g B C L Colb Taur Memph omit "from them;" A D E N P X Δ 2 Ac. 1. 10 Am insert.

^h Court of the palace, *palatium*; see ver. 66, and note to Matt. xxv. 69.

ⁱ *rore*, the house itself.

^j Literally "in the midst."

^k Many for *ἐκείνους* read *ἐκεῖνος*, "received him with buffets," as both classes of MSS read, A I N Δc. and B confirmed by R. The Latin gives the

sense merely, but seems to read *ἐκείνους*; *ἐκεῖνος* is read even in one of Matthew's, which he says generally agrees with the best Versions and Codices, which he puts in the very first class. Scrivener however treats it as a mistake. Griesbach and De Wette do not accept it. I notice it here, disposed to receive *ἐκεῖνος*, which is certainly supported by MSS. The sense is the same. Some of the doctors began to spit on him, Ac., and the attendant officers received him with these insults, a *verberatio*, another step, as Bengel says, in the scene of his blessed humiliation. Both give a perfectly good sense. See quotations in Stud. and Crit. 128, 1843. T. R. reads *ἐκείνους*, with H 2, E M U W X 23 *ἐκείνους*.

^l T. R. adds "and thy speech is like it," with A E N X Δ 2 Ac. Syrr; B C D L I Am Memph omit.

^a A difficult word, but I think best translated thus.

^b B C D 1 Ital Vulg Memph read "accuse thee," text as T. R., with A E N Δ 2 Ac. 33 69 Syrr.

^c B C D K L 13 69 Am omit "with," reading *ἐκείνους*, not *ἐκείνους*; the "him" then is unnecessary. A E N X Δ 2 Ac. 33 have *οὗτος*.

^d *rore*.

^e Some read "coming up," *ἀναβαίω*, with B D Am Memph, for *ἀναβαίω*; text A C E N X Δ 2 Ac. 1. 13 69 Syrr.

^f A D 1 13 69 Ital Vulg omit *ἐκείνους*; B omits *ἐκείνους* but has *ἐκεῖνος*. A B C Δ 1 13 69 have *ἐκείνους*; T. R., with E N X Δ 2 Ac. 33, omits *ἐκείνους*.

^g T. R. "much more," with E N P X Δ 2 Ac. and others. Text A B C D G H K M Δ 1 13 69.

^h See note to Matt. xxv. 27.

²¹ crucify him. And they compel to go [with them] a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross.
²² And they bring him to the place [called] Golgotha, which, being interpreted, is Place of a skull. And they offered him wine [to drink] medicated with myrrh; but he did not take [it]. And having crucified him, they part his clothes amongst [themselves], casting lots on them what each one should take. And it was the third hour, and they crucified him. And the superscription of what he was accused of was written up: The King of the Jews. And with him they crucify two robbers, one on his right hand, and one on his left.
²³ [And the scripture was fulfilled which says, And he was reckoned with the lawless.] And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple and buildest it in three days, save thyself, and descend from the cross. In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save. Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.
²⁴ And when [the] sixth hour was come, there came darkness over the whole land until [the] ninth hour; and at the ninth hour, Jesus cried with a loud voice, [saying,] Eloi,

Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of those who stood by, when they heard [it], said, Behold, he calls for Elias. And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him down. And Jesus, having uttered a loud cry, expired.
²⁵ And the veil of the temple was rent in two from the top to the bottom. And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God.
²⁶ And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joseph, and Salome; who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.
²⁷ And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath, Joseph of Arimathea, an honourable counsellor, who also himself was awaiting the kingdom of God, coming, emboldened himself and went in to Pilate and begged the body of Jesus. And Pilate wondered if he were already dead; and having called to [him] the centurion, he inquired of him if he had long died. And when he knew from the centurion, he granted the body to Joseph. And having bought fine linen, [and] hav-

ing taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the sepulchre. And Mary of Magdala and Mary the [mother] of Joseph saw where he was put.

XVI. And the sabbath being [now] past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they might come and embalm him. And very early on the first [day] of the week they come to the sepulchre, the sun having risen. And they said to one another, Who shall roll us away the stone out of the door of the sepulchre? And when they looked, they see that the stone has been rolled [away], for it was very great. And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they were amazed and alarmed; but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put him. But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to you. And they went out, and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

⁹ Now when he had risen very early, the first [day] of the week, he appeared

first to Mary of Magdala, out of whom he had cast seven demons. She went and brought word to those that had been with him, [who were] grieving and weeping. And when these heard that he was alive and had been seen of her, they disbelieved [it]. And after these things he was manifested in another form to two of them as they walked, going into the country; and they went and brought word to the rest; neither did they believe them. Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and hardness of heart, because they had not believed those who had seen him risen. And he said to them, Go into all the world, and preach the glad tidings to all the creation. He that believes and is baptised shall be saved, and he that disbelieves shall be condemned. And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they should drink any deadly thing it shall not injure them; they shall lay hands upon the infirm, and they shall be well.

The Lord therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God. And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it].

* T. R. omits 'the,' with A C² D E P X² 28; 1; B C² F L N A 2 13 33 39 have it.

* To drink is doubtful. B C² L A Memph omit; A C² D E P X² 28; Am Syr have it.

* T. R. reads 'parted,' with (30) and a few cursives; text A H C D E A C² (28) (30) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) (169) (170) (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) (181) (182) (183) (184) (185) (186) (187) (188) (189) (190) (191) (192) (193) (194) (195) (196) (197) (198) (199) (200) (201) 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* Both classes of MSS. A and A. and many of Matthei leave this out. In Vulgate and Syr have it, not Cant nor Tur. That is, all the versions except These have it and most uncials including P 2; the oldest uncials leave it out, i.e., A B C D E, and so X. It is in Luke at any rate, and those who reject it suppose it first put in margin. Hence I leave it in the text with this notice.

* See, the house, properly speaking.

* T. R. adds 'And' or 'But,' with C² M² 23.

* Or 'earth.'

* Doubtful: B D L Memph omit; A C F X 2 28; 1 33 39 Am insert.

* Filled... and is repeated. After A C V X (27) Ac. have v; 1 40 have sat before it; B D L 35 Memph omit both.

* T. R. reads 'came,' with D E G H S V Am Syr; text A B C F I A D X 28; 1 33 39 Memph.

* B D L read *crucis* for *crucis*; the sense is the same, only *crucis* is the corpse. A similar variation occurs in Matt. xiv. 12, where B C D L X 1 13 22 33 read *crucis*, as in Mark vi. 20, where all have it. In Matt. xxvii. 56, 59, Luke, and John, all have *crucis*.

* B D L Memph omit *et* before *enbalma*; Am has it, with A C E X A 2 28; 1 33 39 Syr.

* T. R. omits 'the,' with D E L A C²; B C² A B C G 2 1 30 have it. (A 2 read 'Joseph?')

* (B) B L *enbalma*; B D *enbalma*; A C (D) E X 2 28; 1 33 39 *enbalma*.

* The one Greek word *enbalma* embraces, I think, the complex idea expressed by the two 'anointed' and 'altered' in English. The second time it is used I have repeated the latter only, as sufficiently recalling the idea.

* T. R. adds 'quickly,' with B and a few cursives.

* I do not enter on the question of the authenticity of verses 9-20 here. I read them as scripture. Burgen has pretty well demolished the authorities against them, but he has not accounted for their peculiar character; A omits,

putting at verse 8 *enbalma* *enbalma*; so B, ending *enbalma*; L has it, but apart with a note, and so also 1; A C D X 2 28 and all other uncials and cursives and versions have the passage. It is quoted by Irenaeus and also by Hippolytus in the second or third century. *De Charism.* 245; Ac. 28; 2 falls from the middle of ver. 14, the rest being lost.

* A D 2 1 add 24, 'But' or 'And.'

* A C² X 2 1 33 39 insert *et crucis*.

* *et* *et*, 'in no way.'

* C² H I K L 2 1 22 33 39 Memph add 'Jesus' A C² (D) E X 2 28; 1 33 39 Am omit. H omits *enbalma*.

* T. R. adds 'Amen,' with C² (D) E L X T A 28; 39 Am Memph; A C² 1 33 39 Am omit.

* Without article, for 'Jehovah'.
 * Literally 'look place'.
 * Literally 'generations of generations', with
 AC'DEAC, 3rd FEMO=813369 read *years*
 and *years*, which represents the common literal
 Hebrew. Text: first *years* AC'DEAC and
 others 2d Am Ser=12333; second *years* BC'
 123 Am Ser=12333.

³⁸ to the custom of the law, he^a received him into his arms, and blessed God,^b and said, Lord,^c now thou lettest thy bondman go, according to thy word.^d
³⁹ in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation of [the] Gentiles and [the] glory of thy people Israel.
⁴⁰ And his father^e and mother wondered at the things which were said concerning him. And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for a sign spoken against; (and even a sword shall go through thine own soul;) so that [the] thoughts may be revealed from many hearts. And there was a prophetess, Anna, daughter of Phanneel, of [the] tribe of Asher, who was far advanced in years,^f having lived with [her] husband seven years from her virginity, and herself a widow up to^g eighty-four years; who did not depart from the temple,^h serving night and day with fastings and prayers; and she coming up the same hour gave praise to the Lord,ⁱ and spoke of him to all those who waited for redemption in^j Jerusalem.
⁴¹ And when they had completed all things^k according to the law of [the] Lord,^l they returned to Galilee to their own city Nazareth. And the child grew and waxed strong [in spirit^m], filled with wisdom, and God's grace was upon him.

⁴² And his parents went yearly to Jerusalem at the feast of the pass-over. And when he was twelve years old, and they went up [to Jerusalemⁿ]

according to the custom of the feast and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents^o knew not [of it]; but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances: and not having found him they returned to Jerusalem seeking him. And it came to pass, after three days they found him in the temple,^p sitting in the midst of the teachers and hearing them and asking them questions. And all who heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed. And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied] in my Father's business?^q
⁴³ And they^r understood not the thing that he said to them. And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

III. Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of^s Annas and Caiaphas, [the] word of God came

upon John, the son of Zacharias, in^t the wilderness. And he came into all the district round the Jordan, preaching [the] baptism of repentance^u for [the] remission of sins, as it is written in [the] book of [the] words^v of Esaias the prophet:^w Voice of one crying in the wilderness: Prepare ye^x the way of [the] Lord, make^y straight his paths. Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked^z [places] shall become a straight [path], and the rough places^{aa} smooth ways, and all flesh shall^{ab} see the salvation of God. He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to^{ac} flee from the coming wrath? Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to^{ad} Abraham. And already also the axe is applied to^{ae} the root of the trees; every tree therefore not producing good fruit is cut down and cast into^{af} [the] fire. And the crowds asked him saying, What should^{ag} we do then?
⁴⁴ And he answering says to them, He that has two body coats, let him give to him that has none; and he that has food, let him do likewise.
⁴⁵ And tax-gatherers came also to be baptised, and they said to him, Teacher, what should^{ah} we do? And he said to them, Take no more [money] than what is appointed to you. And persons engaged in military service also asked him saying, And we, what should^{ai} we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.
⁴⁶ But as the people were in expecta-

tion, and all were reasoning in their hearts concerning John whether he might be the Christ, John answered all, saying, I indeed baptise you with water, but the mightier than I is coming, the thong of whose sandals I am not fit to unloose; he shall baptise you with^{aj} [the] Holy Spirit and fire; whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Exhorting^{ak} then many other things also he announced [his] glad tidings to the people. But Herod the tetrarch, being reproved by him as to Herodias, the wife of his brother,^{al} and as to all the wicked things which^{am} Herod had done, added this also to all [the rest], that he shut up John in prison.

⁴⁷ And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven,^{an} Thou art my beloved Son, in thee I have found my delight.
⁴⁸ And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli,^{ao} of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naoum, of Esh, of Naggai,^{ap} of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joannes, of Reta,^{aq} of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Josen, of Eliezer,^{ar} of Jorsim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan,^{as} of Eliakim, of Meleas, of Menan,^{at} of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon,

^a Or "he also." See note to ver. 15.
^b *Idem*: see note to Acts iv. 24.
^c T. R. reads "Joseph," with A E X Δ Ac. 23 49 Syrr; M B D L Am Memph read "Joseph" (adv. *adv.*) M A E L Δ Ac. Syrr Memph; B D L 33 Am omit *adv.* ^d Literally "many days."
^e T. R. reads "about;" see for *adv.* I am not quite convinced of the change being right; however, most editors so read. T. R. with E X Δ Ac. Syrr; M A B L E 33 Am Memph *adv.* (D omitt.)
^f *Idem*.
^g M B D L X E Ver. Memph read "God."
^h M B E L 33 omit *adv.* A D E L X Δ 33, insert, not

versions except Syr. Hec. If *adv.* be left out, it reads "the redemption of Jerusalem."
ⁱ T. R. adds *adv.* "which were," with A B E X E Ac. 23; M B D L 33 33 33 33 Ital Vulg omit.
^j Without article, "Jerusalem;" so in *adv.* 4.
^k T. R. reads "in spirit," with A E X Δ Ac. 1 33 49 B D L Syrr; M B D L Am Memph omit.
^l M B D L Memph omit; A C H Ac. Am insert.
^m T. R. has "Joseph and his mother," with A C E Δ Ac. Syrr; *adv.* M B D L 33 33 Am Memph *adv.*
ⁿ T. R. with a few cursives, reads *adv.* *adv.*, i.e., "thence" high priests, for *adv.*

^a *Idem*, something more than "words."
^b T. R. adds "saying," with A C X A Ac. 23 49 B D L 33 33 Am Memph omit.
^c Or "Make ye ready," as i. 75.
^d See note to Matt. iii. 10.
^e T. R. reads "shall," with G (K) U 1 Ital Vulg; text M (A, except ver. 14) B D L Ac. 23 49.
^f *Idem*. See note to Matt. iii. 11.

¹² of Naasson, of Aminadab, of Aram, of Esrom, of Phares, of Juda, of Jacob, of Isaac, of Abraham, of Terah, of Nachor, of Serub, of Hagan, of Phalek, of Eber, of Sala, of Caïnan, of Arphaxad, of Sem, of Noe, of Lamech, of Methusala, of Enoch, of Jared, of Maleleel, of Caïnan, of Enos, of Seth, of Adam, of God.

IV. But Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by^a the Spirit in^b the wilderness forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished^c he hungered. And the devil said to him, If thou be Son of God, speak to this stone, that it become bread. And Jesus answered unto^d him saying, It is written, Man shall not live by bread alone, but by every word of God.^e

^f And [the devil], leading him up into a high mountain,^g shewed him all the kingdoms of the habitable world in a moment of time. And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to whomsoever I will I give it. If therefore thou wilt do homage before me, all^h [of it] shall be thine. And Jesus answering him said,ⁱ It is written, Thou shalt do homage to [the] Lord^j thy God, and him alone shalt thou serve.

^k And he led him to Jerusalem, and set him on the edge of the temple,^l and said to him, If thou be^m Son of God, cast thyself down hence; for it is written, He shall give charge to his angels concerning thee to keep thee; and on [their] hands shall they bear

thee, lest in any wise thou strike thy foot against a stone. And Jesus answering said to him, It is said, Thou shalt not tempt [the] Lordⁿ thy God. And the devil, having completed every temptation, departed from him for a time.^o

^p And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding country about him; and he taught in their synagogues, being glorified of all.

^q And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read. And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written, [The] Spirit of [the] Lord^r is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me^s to preach to captives deliverance, and to [the] blind sight, to send forth [the] crushed delivered, to preach [the] acceptable year of [the] Lord.^t And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him. And he began to say to them, To-day this scripture is fulfilled in your ears. And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this the son of Joseph? And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard

has taken place in Capernaum do here also in thine own country. And he said, Verily I say to you, that no prophet is acceptable in his [own] country. But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon all the land, and to none of them was Elias sent but to Sarepta of Sidonia,^u to a woman [that was] a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian. And they were all filled with rage in the synagogue, hearing these things; and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might^v throw him down the precipice; but he, passing through the midst of them, went his way, and descended to Capernaum, a city of Galilee, and taught them on the sabbaths. And they were astonished at his doctrine, for his word was with authority.

^w And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice, saying, Eh!^x what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy [One] of God. And Jesus rebuked him, saying, Hold thy peace, and come out from^y him. And the demon, having thrown him down into the midst, came out from him without doing him any injury. And astonishment came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean

spirits, and they come out. And a rumour went out into every place of the country round concerning him. And rising up out of^z the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they asked him for her. And standing over her, he rebuked the fever, and it left her; and forthwith standing up she served them. And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed them; and demons also went out from many, crying out and saying, Thou art^{aa} the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.

^{ab} And when it was day he went out, and went into a desert place, and the crowds sought after^{ac} him, and came up to him, and [would have] kept him back that he should not go from them. But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been^{ad} sent forth. And he was preaching in the synagogues of Galilee.

V. And it came to pass, as the crowd pressed on him to hear the word of God, that^{ae} he was standing by the lake of Gennesaret; and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets. And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out of the ship. But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let down

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^a *Je.* Compare chap. III. 16.

^b *T.R.* reads 'into,' with A E W A M A c. 1 22

^c *Am* Memph. text M B D L Ver. Ver.

^d *T.R.* adds 'afterwards,' with A E W A M A c.

^e 123 69 Syrr Briz Corb.; text M B D L Am Memph.

^f It is not *esse* here but *esse* *esse*; 'unio' does not offend the ear as 'to.'

^g M B L Memph. omit 'but by every word of God.'

^h M B D L Ver. omit; A E A c. Am Syrr insert.

ⁱ M B L Ver. Am omit 'into a high mountain.'

^j *T.R.* reads 'all things,' with Am and a few cursive; text M A B D L and the others, 1 23

^k *Syrr* Memph.

^l *T.R.* adds 'Get thee behind me, Satan,' with A E W A c. 1 22 33 Am and others.

^m *T.R.* also adds 'her,' with U W A A c. Ver.

ⁿ A B D E L A c. 1 22 Am Syrr Memph. omit.

^o *Esaias*, as the name 'Jehovah.'

^p *Isaiah*; see Matt. IV. 23, 24.

^q *T.R.* adds 'thou,' with little or no authority.

^r *Syrr* omits, 'till [another] anasin.' See

Acta III. 11.

^s *T.R.* adds 'to heal the broken in heart,' with A B F W A c. 1 Briz Syrr. M B D L 12 33 Am

Memph. omit.

^u *T.R.* reads 'of Sidon,' with E A c. Syrr; text

M A B D L X F 1 12 33 Ital Vulg Memph.

^v *T.R.* reads 'in order to,' with A G S A c. 1

text M B D L 1 12 22 33 69 Memph.

^w See note to Mark I. 24.

^x *T.R.* reads 'of,' with A C E Q X A c. 1

B D L V E 1 12 22 33 Ital Vulg A c. 1. In ver. 38, the

same (ex. V), with C Q S, also read *des* for *de*.

⁴ your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

¹² And it came to pass as he was in one of the cities, that he beheld, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will; be thou cleansed; and immediately the leprosy departed from him. And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed from their infirmities. And he withdrew himself, and was about in the desert [places] and praying.

¹⁷ And it came to pass on one of the days, that he was teaching, and

there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and [out of] Jerusalem; and [the] Lord's power was [there] to heal them. And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him. And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

²⁷ And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners?

³¹ And Jesus answering said to them, They that are in sound health have not need of a physician, but those that are ill. I am not come to call righteous persons, but sinful ones to repentance. And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? And he said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is with them? But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend the new, and the piece which is from the new will not suit with the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; but new wine is to be put into new skins, and both are preserved. And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.

³⁶ VI. And it came to pass on [the] second-first sabbath, that he went through cornfields, and his disciples

were plucking the ears and eating [them], rubbing [them] in their hands. But some of the Pharisees said to them, Why do ye eat what is not lawful to do on the sabbath?

⁴¹ And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him, how he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone?

⁴⁶ And he said to them, The Son of man is Lord of the sabbath also.

⁴⁸ And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and the Pharisees were watching if he would heal on the sabbath, that they might find something of which to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there]. Jesus therefore said to them, I will ask you if it is lawful on the sabbath to do good or to do evil? to save life or to destroy [it]? And having looked around on them all, he said to him, Stretch out thy hand. And he did [so] and his hand was restored as

⁴ Here *paragoge*; in ver. 10, it is *enclitic*.
¹² *enclitic* used for 'that'. See note ver. 1.
¹⁷ T. R. adds 'by him,' with (A) C² E Δ Ac. 33;
¹⁸ B C² D L 1 22 60 Ital Vulg Memph omit.
¹⁹ Literally 'And' (or 'But, &c') 'he was withdrawing himself in the deserts and praying.' He

was at that time waiting, occupied with prayer.
²⁷ *Kopos* without article, 'Jehovah.'
³¹ T. R. reads 'by what,' with a few cursives.
³⁶ T. R. adds 'to him,' with A E Ac. CD Memph
³⁷ add 'to the paralysed man.' B L N 33 Am omit.
³⁸ Or 'authority,' *ἐξουσία*; see Matt. ix. 6, x. 1.

³¹ B C D L R E 1 33 Ital Vulg Memph put
³² 'Pharisees' first.
³³ T. R. omits *ver.* The article makes the two
³⁴ one clause, hence, 'he is better left out in English;
³⁵ C² D omit *enclitic* *ἀποκριθῶν*.
³⁶ B L E 33 Memph omit *id. v.*
³⁷ B C D L R E 1 33 60 Brix Memph read
³⁸ 'Jesus'.
³⁹ Or 'cut up,' *ἐξέκοτε*. Or, again we might say,
⁴⁰ 'the new will rend.' T. R. reads 'rends,' *ἐξέκοτε*,
⁴¹ with A E Ac. Am Syrr Memph; text B C D L X
⁴² 33 and others.
⁴³ Or 'No one having cut a patch out of a new
⁴⁴ garment puts [it] on an old garment, but if not
⁴⁵ he will both cut [up] the new and the,' with B L
⁴⁶ D L (X) E 1 (3) 22 33 (60) Syrr; A C R Ac. omit
⁴⁷ *acc.* A C R X Ac. 33 60 Ital Vulg omit *ἐξέκοτε*.
⁴⁸ T. R. reads 'does,' with E Ac. Am Syrr Memph.
⁴⁹ B L 1 33 Memph omit 'and both are preserv-
⁵⁰ ed.' A C D E R Ac. 60 Ital Vulg Syrr insert.
⁵¹ 'Straightway' is doubtful; B C² L 1 Memph
⁵² omit; A C² E R X Δ Ac. 33 60 Am insert.

⁵³ B L Memph Syrr-Pst read 'good.' (Demits
⁵⁴ the verse.)
⁵⁵ B L 1 22 33 60 Memph omit 'second-first,'
⁵⁶ but A C D E R X Δ Ac. have it, so Am Verz Corb
⁵⁷ Brix Syrr-Hel.
⁵⁸ T. R. adds 'the,' with C D E R Ac. 33 60
⁵⁹ Memph; text B A R L Δ H 1.
⁶⁰ B C² L X 1 Verz Corb Memph omit 'to
⁶¹ them.' A E R Δ Ac. 33 60 Am Syrr insert. (D *deirp.*)
⁶² A C R Ac. have *enclitic*; B D R 60 Am omit.
⁶³ T. R. has *acc.* with A C R Δ Ac.; B D omit; *acc.*
⁶⁴ L R X 1 13 33 60 Memph.
⁶⁵ B L X 1 13 33 60 omit 'also.' A E R Δ Ac. *ins.*
⁶⁶ T. R. adds 'him,' with B D L X 60 Syrr
⁶⁷ Memph; A E R Δ Ac. 1 and most cursives omit.
⁶⁸ Some, with T. R., read 'ask you something,
⁶⁹ Is it?' Some 'I will ask you, What is,' with A
⁷⁰ and many others. Text B D L 1 33 60
⁷¹ (H B L Am Memph read 'I ask.').
⁷² T. R. reads 'the man,' with B D L X 1 33 60
⁷³ Am Memph; text A E R Δ Ac. Syrr.
⁷⁴ T. R. has 'so,' with K H and many cursives.

the other.⁷ But they were filled with madness, and they spoke together among themselves what they should do to Jesus.

And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles: Simon, to whom also he gave the name of Peter, and Andrew his brother, [and^a] James and John, [and^a] Philip and Bartholomew, [and^a] Matthew and Thomas, James the [son] of Alphaeus and Simon who was called Zealot, [and^a] Judas [brother] of James, and Judas Iscariote, who was also^a [his] betrayer; and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; and those that were beset by unclean spirits^b were healed. And all the crowd sought to touch him, for power went out from him and healed all. And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God. Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven,

for after this manner did their fathers set toward the prophets. But woe to you rich, for ye have received your consolation. Woe to you that are filled^c, for ye shall hunger. Woe to you who laugh now, for ye shall mourn and weep. Woe^c when all men speak well of you, for after this manner did their fathers to the false prophets. But to you that hear I say, Love your enemies; do good to those that hate you; bless those that curse you; pray for those who use you despitefully. To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbid not thy body coat also. To every one that asks of thee, give; and from him that takes away what is thine, ask it not back; and as ye wish that men should do to you, do ye also to them in like manner. And if ye love those that love you, what thank is it to you? for even sinners love those that love them. And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same. And if ye lend to those from whom ye hope to receive, what thank is it to you? [for^d] even sinners lend to sinners that they may receive the like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the^e] Highest; for he is good to the unthankful and wicked. Be ye therefore^f merciful, even as your Father also is merciful. And judge not, and ye shall not^g be judged; condemn not, and ye shall not^g be condemned. Remit, and it shall be remitted to you.

^a T. R. adds 'to you,' with D A 15 22 Memph; A B C P Q X E Ac. 1 33 Ital Vulg Syrr. 1 13 40 omit it the second time in ver. 25.

^b T. R. adds 'and,' with some cursives. T. R. adds 'And,' &c., with A D E P X A N Ac. 22 69, B C L L R U I omit it.

^c B C L L Memph omit yep. T. R. adds 'the' in text, with some cursives.

^d T. R. adds 'ye,' with B D L E 1 33 Memph; A E P X A Ac. Am Briz Syrr insert.

^e A strong negative, as 'as hard to put into English; 'do no wise.

Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given^a into your bosom: for with the same measure with which ye mete it shall be measured to you again.

And he spoke also^a a parable to them: Can a blind [man] lead a blind [man]? shall not both fall into [the] ditch? The^a disciple is not above his teacher, but every one that is perfected shall be as his teacher. But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own eye? or^a how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy brother. For there is no good tree which produces corrupt fruit, nor^a a corrupt tree which produces good fruit; for every tree is known by its own fruit, for figs are not gathered^b from thorns, nor grapes vintaged from a bramble. The good man, out of the good treasure of his heart, brings forth good; and the wicked [man^c] out of the wicked^c brings forth what is wicked: for out of the abundance of the heart his mouth speaks. And why call ye me, Lord, Lord, and do not the things that I say? Every one that comes to me, and hears my words and does them, I will shew you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been

founded on the rock.³ And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

VII. And when he had completed all his words in the hearing of the people, he entered into Capernaum. And a certain centurion's bondman who was dear to him was ill and about to die; and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save^a his bondman. But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldst^a grant this, for he loves our nation and himself has built the synagogue for us. And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldst enter under my roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be healed. For I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does [it]. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great faith. And they who had been sent returning to the house found the bondman, who was ill,^a in good health.

And it came to pass afterwards^a he went into a city called Nain, and many of his disciples and a great

^a T. R. reads 'whole as the other,' with E M B V T A Ac. 25 Syrr; A B D Q A Ac. 1 33 Ital Vulg Syrr Memph omit 'whole,' as the other A D H Q A Ac. 1 33 Syrr; B D L 33 Am Memph omit.

^b T. R. omits 'and,' with A E X Ac. 1 33 B D L and others have it. The MSS vary in detail.

^c B C L Ital Vulg Memph omit 'also.'

^d T. R., with E X A Ac. 1 33 Syrr, reads 'spirits; and they were;' A B D L Q 33 Ital Vulg Memph omit 'and.'

^e B L Q X R A A B 1 12 22 33 69 Memph add 'now;' A D E P Ac. Ital (con. Briz) Vulg omit.

^a This is an example of Luke's use of the third person active with a passive sense, or impersonal statement of the fact.

^b T. R. omits 'also,' with A E P A Ac. Memph; B C D L F L R X E 12 33 69 Ital Vulg insert.

^c See Matt. 1 24.

^d (90) B omits; A C D E P A Ac. insert, & adds &c.

^e B C L E 1 15 69 Memph add 'again,'

^f B C D L Memph omit; A C E A N Ac. insert.

^a T. R. repeats 'treasure of his heart,' with A C E A Ac. 25 Syrr; B D L E 1 (69) Am omit; Memph adds 'treasures' only.

^b B C L E X read 'on account of its having been well built,' (Nish has this after the T. R.)

^c 'is' reads, 'make perfectly well;' cf. Mt. 11 28.

^d T. R. reads, 'he shall,' with G K M S U V P A.

^e B C L 1 omits 'who was ill.' Don. 'bondman.'

^f Or 'on the following [day]'; cf. ix. 37.

crowd went with him. And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her. And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up. And the dead sat up and began to speak; and he gave him to his mother. And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people. And this report went out in all Judea concerning him, and in all the surrounding country. And the disciples of John brought him word concerning all these things: and John, having called two of his disciples, sent to Jesus, saying, Art thou he that is coming, or are we to wait for another? But the men having come to him said, John the baptist has sent us to thee, saying, Art thou he that is coming, or are we to wait for another? In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight. And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized; and blessed is whosoever shall not be offended in me. And the messengers of John having departed, he began to speak to the crowds con-

cerning John: What went ye out into the wilderness to behold? a reed shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings. But what went ye out to see? a prophet? Yes, I say to you, and [what is] more excellent than a prophet. This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee; for I say unto you, Amongst them that are born of women a greater [prophet] is no one than John [the baptist]; but he who is a little one in the kingdom of God is greater than he. (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the baptism of John; but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.) To whom therefore shall I liken the men of this generation, and to whom are they like? They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon. The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers and sinners; and wisdom has been justified of all her children. But one of the Pharisees begged

him that he would eat with him. And entering into the house of the Pharisee he took his place at table; and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed [them] with the myrrh. And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it]. There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty; but as they had nothing to pay, he forgave both of them [their debt]; [say,] which of them therefore will love him most? And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast rightly judged. And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her hair. Thou gavest me not a kiss, but she from the time I came in has not ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my feet with myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little. And he said to her, Thy sins are forgiven.

And they that were with [them] at table began to say within themselves, Who is this who forgives also sins? And he said to the woman, Thy faith has saved thee; go in peace. VIII. And it came to pass afterwards that he went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve [were] with him, and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out, and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance. And a great crowd coming together, and those who were coming to him out of each city, he spoke by parable: The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven devoured it up; and other fell upon the rock, and having sprung up, it was dried up because it had not moisture; and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it; and other fell into the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear. And his disciples asked him [saying], What may this parable be? And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand. But the parable is this: The seed is the word of God. But those by the wayside are those who hear; then comes the devil and

* and, for 'that,' necessarily left out in English.
T. R. has 'was' in text, with B L E 13 39 Memph. Stephanus, with B C D E L V 133, puts it before 'widow'; A E K R X Δ ac. omit it.
T. R. reads 'is risen up,' with R X Δ ac. 69; text A B C D (Syr.) L E 13 39.
M has 'rise' twice, with T. R. and A D E X Δ ac. Syrr.; B R L E 13 39 Verc. Corb. Am. edpae.
See note to Matt. xi. 3.
T. R. reads 'And in the same,' with A D E R Δ ac. 35 Am. Syrr.; text B L 13 39 Memph.
* or 'L. 69 read, day.'
* B D E Am. Memph. omit 'Ispore'; A E L R

Δ ac. 133 69 Cois. Briz. Syrr. as T. R.
T. R. reads 'I,' that is, has 'I,' with A E X Δ ac. 35 Syrr.; B D L E 13 39 Memph. omit.
* M L X with 'Ispore' before; B E 39 Memph. omit 'Ispore'.
* M K L M X Δ ac. 133 39; A (D) puts the phrase in ver. 30 N Δ ac. Am. Briz. Syrr. insert.
* B L E 13 39 Memph. omit; A (D) X Δ ac. 39 69 Ital. Vulg. Syrr. insert.
* as superlative, a comparative; see Matt. xi. 11.
T. R. adds 'And the Lord said,' with a few cursives Briz.
* B D L E 13 Am. Memph. omit 'to you.'
See note to Matt. xi. 18.

* T. R. omits 'and,' with D E L E ac. 133 Am.
* or 'anointed' kissed; 'covered with kisses,' and so ver. 40; cf. xv. 30; Acts xx. 37.
* M has M, as T. R., with A E I X Δ ac. 133 69 Memph.; B D L E Am. omit.
* B D L E 13 Ital. Vulg. Syrr.-Crt. & Pat. Memph. omit 'say'; (A) E I P X Δ ac. 33 69 insert.
* T. R. reads 'the hair of her head,' with E Δ

ac. 33 69; M A R D I K L P X E H 13 Ital. Vulg. Syrr. Memph. omit 'the hair of her head'.
* and, so ver. 22.
* Or 'of Magdala'.
* M has 'saw,' with A L M X H 133 Memph.; 'saw,' 'them,' B D E Δ ac. 69 Am. Syrr.-Crt. & Pat.
* T. R. reads 'upon,' with D Verc. Coll.
* B D L E 13 39 Am. Memph. Syrr.-Crt. & Pat. omit 'Ispore'; A E X Δ ac. 69 Briz. Munac. insert.

takes away the word from their heart that they may not believe and be saved. But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away. But that that fell where the thorns were,⁷ these are they who having heard go away and are choked under cares and riches and pleasures of life,⁸ and bring no fruit to perfection. But that in the good ground, these are they who⁹ in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand, that they who enter in may see the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

¹⁹ And his mother and his brethren came to him, and could not get to him because of the crowd. And it was told him [saying¹⁰], Thy mother and thy brethren stand without, wishing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it].

²¹ And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore. And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and

²⁴ were in danger; and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

²⁶ And they arrived in the country of the Gadarenes,¹¹ which is over against Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs. But seeing Jesus,¹² he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not. For he had commanded the unclean spirit to go out from the man. For very often¹³ it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the demon into the deserts. And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had entered into him. And they besought¹⁴ him that he would not command them to go away into the bottomless pit. And there was there a herd of many swine feeding on¹⁵ the mountain, and they besought him that he would suffer them to enter into those; and he suffered them. And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked. But they that fed [them], seeing what had

⁷ Or 'into the thorns.'
⁸ Grow, like as such in this world.
⁹ Or 'are such as,' slaves.
¹⁰ B D L A N 1 22 23 Ital Vulg Memph Syr-Crt & Pat omit 'saying.' A E X Ac, 49 insert.
¹¹ T. R. inserts 'h' with B X Ac, 40 Memph.
¹² Or 'Gerassenes.' (C ver. 37) B D Ital Vulg.
¹³ 'Gerassenes' M L X N 1 30 Memph; text A E B Ac, 49 Syrr. See Matt. viii. 28; Mark v. 1.

¹⁴ T. R. with A E B Δ Ac, 146, adds εα, reading 'and crying out he fell.' text M B (D) L X N 33.
¹⁵ Or 'of a long time.'
¹⁶ Or 'he besought.' T. R. has παρεκάλει, but B C D F L S 1 15 22 23 49 have παρεκάλει, and so almost all versions. But it must be remembered that the verb singular follows a neuter plural. A. V. probably read παρεκάλει, as Stephens and Beza have it.

happened, fled, and told [it] to the city and to the country. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of Jesus. And they were afraid. And they also¹⁷ who had seen it told them how the possessed man had been healed. And all the multitude of the surrounding country of the Gadarenes¹⁸ asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned. But the man out of whom the demons had gone besought him that he might be with him. But he¹⁹ sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

⁴⁰ And it came to pass when Jesus returned, the crowd received him gladly,²⁰ for they were all expecting him. And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house, because he had an only daughter, about twelve years old, and she²¹ was dying. And as he went the crowds thronged him. And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one, coming up behind, touched the hem of his garment, and immediately her flux of blood stopped. And Jesus said, Who

has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me? And Jesus said, Some one has touched me, for I have known that power has gone out from me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared²² before all the people for what cause she had touched him, and how she was immediately healed. And he said to her, [Be of good courage,] daughter; thy faith has healed thee; go in peace. While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher. But Jesus, hearing it, answered him saying,²³ Fear not: only believe, and she shall be made well. And when he came to²⁴ the house he suffered no one to go in but Peter and John and James²⁵ and the father of the child and the mother. And all were weeping and lamenting her. But he said, Do not weep, for²⁶ she has not died, but sleeps. And they derided him, knowing that she had died. But he, having turned them all out and²⁷ taking hold of her hand, cried saying, Child, arise. And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her. And her parents were amazed; but he enjoined them to tell no one what had happened.

IX. And having called together the twelve,²⁸ he gave them power and

¹⁷ T. R. adds 'departing,' with a few cursives; M A B C D Ac, have γενομενοι and omit εαδελφοι.
¹⁸ B C D L P X 33 49 Memph omit 'also.'
¹⁹ 'Gerassenes' M C L P X 1 15 22 23 Memph; 'Gerassenes' B C D Ital Vulg; text A E B Ac, 49 Syrr.
²⁰ T. R. reads 'Jesus,' with A C E P R X Δ Ac, 35 49 Am Syrr; M B D L 1 Memph omit.
²¹ εαδελφοι, 'received with welcome.' See Acts xv. 4. In 2 Macc. iii. 9, εαδελφοι is added. It is only used by Luke (ix. 31; Acts ii. 41; xv. 4; xviii. 27; xxiv. 3; xxviii. 30).
²² T. R. adds 'to him,' with C E P R Δ Ac; M A B C D L X N 1 30 49 Ital Vulg Memph Syr-Crt & Pat omit.

²³ B D L E 1 Ital Vulg Memph omit; A C E P R X Δ Ac, 33 49 Syrr insert. M also omits 'to her.'
²⁴ M B L X A E 1 33 omit 'saying.'
²⁵ T. R. with D V, reads 'entered into.'
²⁶ T. R. reads 'Peter and James and John,' with M A L S X A 33 Am Syrr-Crt & Pat Memph; text B C D E R Δ Ac, 1 49 Ital.
²⁷ T. R. omits γε, 'for,' with A E B Ac, Am; M B C D P L X Δ 133 49 Syrr Memph insert.
²⁸ M B D L X 1 Am omit 'having turned them all out and' (C omits γε only); A E B Ac, 33 49 Brix Monac Syrr insert.
²⁹ T. R. 'his twelve disciples,' with E F H U; M C L X A N 33 49 Am Memph εαδελφοι; A B D R Δ and many others 1 Syr-Crt & Pat omit.

authority over all demons, and to heal
diseases, and sent them to proclaim
the kingdom of God and to heal
the sick.* And he said to them, Take
nothing for the way, neither staff,
nor scrip, nor bread, nor money; nor
to have two body coats apiece. And
into whatsoever house ye enter, there
abide and thence go forth. And as
many as may not receive you, going
forth from that city, shake off* even
the dust from your feet for a witness
against them. And going forth they
passed through the villages, announc-
ing the glad tidings and healing
everywhere. And Herod the tetrarch
heard of all the things which were
done [by him*], and was in perplexity,
because it was said by some that John
was risen from among [the] dead,
and by some that Elias had appeared,
and by others that one* of the old
prophets had risen again. And Herod
said, John I have beheaded, but who
is this of whom I* hear such things?
and he sought to see him.

10 And the apostles having returned
related to him whatever they had
done. And he took them and with-
drew apart into [a desert place of]
11 a city called Bethsaida. But the
crowds knowing [it] followed him;
and he received them and spake to
them of the kingdom of God, and
cured those that had need of healing.

12 But the day began to decline, and the
twelve came and said to him, Send
away the crowd that they may go*
into the villages around, and [into]

the fields, and lodge and find victuals, for here we are in a desert place.
¹³ And he said to them, Give ye them to eat. And they said, We have not more than five loaves and two fishes, unless we should go and buy food for ¹⁴ all this people; for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. And they did so, and made them all sit down.
¹⁵ And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd.
¹⁷ And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.
¹⁸ And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am? But they answering said, John the baptist; but others, Elias; and others, that one^a of the old prophets has risen again. And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. But, earnestly charging them, he enjoined [them] to say this to no man, saying, The Son of man must suffer many things,^b and be rejected of the elders and chief priests and scribes, and be killed, and the third day he raised up. And he said to [them] all, If any one will come after me, let him deny himself and take up his cross daily^c and

* *It* has *orthos* with (-*os*) A D L E 133; the others read *orthos* *orthos*. (B omits *orthos* *orthos*.)
 * T R has *read* 'slaves,' with A & Δ.; test M B C D E F L M (X) 11 12 23 33 40 [al] V B C D E L X 133.
 * Aorist, 'have it done.' A B C D E L X 133 omit *est*, even * C Δ E & Δ. Am Syrr insert.
 * * C Δ E & Δ 69 Memphis omit 'by him.' A C E X Δ & Δ. 133 Am Syrr insert.
 * Literally 'a prophet, one of the old [ones].'
 * T R has *eye*. B C L E Memphis omit.
 * The readings vary; probably these words are inserted from Matthew or Mark. B D L X 33 Memphis omit. *It* has *vous* *vous* only, but is corrected; A has 'a desert place which is Bethsaida.' T R is in A C Δ & Δ.
 * T R reads 'go away.' with E X Δ & Δ. 1; test M A B C D L R 33 40 and other cursives.

1 Or possibly "twelve hand-baskets of fragments." Meyer and Allford rest on the absence of "we," but this I think a mistake. The article would make *character* "that out of which some remained." So it seems to be in the quotation from Sophocles. I am aware Matthew has *we*, but he has *we* everywhere. The mass of fragments was there before his mind, and *we* comes naturally after it. But here *we* expresses *action* is complete, and *character* comes in to characterize the surplus. After all it is a question of style.

2 Or "some remnant of the old ones" - see note to ver. 8, there & here etc. (P E C L A 3 1 13 14 read *rem* for *ver* 8 also.)

3 Or "suffer much."

4 Daily; with H A K L N R H 11 13 35 40 41 Syrr Memph; C D E X 3 A 4e. Ital (ex. Brx) joint

14 follow me; for whosoever shall desire to save his life shall lose¹ it, but whosoever shall lose¹ his life for my sake, he shall save it. For what shall a man profit if he shall have gained the whole world, and have destroyed, or come under the penalty of the loss of himself? For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father, and of the holy angels. But I say unto you of a truth, There are some of those standing here who shall not² taste death until they shall have seen the kingdom of God.

20 And it came to pass after these words, about eight days, that¹ taking Peter and John and James he went up into a mountain² to pray. And as he prayed the fashion of his countenance became different and his raiment white (and) ²fulgent. And lo, two men talked with him, who³ were Moses and Elias, who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem. But Peter and those with him were oppressed with sleep: but having fully awoke up they saw his glory, and the two men who stood with him. And it came to pass as they departed from him, Peter said to Jesus, Master,⁴ it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. But as he was saying these things, there came a cloud and overshadowed⁵ them, and they feared as they entered into the cloud: and

there was^a a voice out of the cloud saying, This is my beloved^a Son; hear him. And as the voice was^a [heard] Jesus was found alone; and they kept silence, and told no one in those days any of the things they had seen.

And it came to pass on the following day, when they came down from the mountain, a great crowd met him. And lo, a man from the crowd cried out saying, Teacher, I beseech thee look upon my son, for he is mine only child: and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after crushing him. And I besought thy disciples that they might cast him out, and they could not. And Jesus answering said, O unbelieving and perverted generation, how long^a shall I be with you and suffer you? Bring hither thy son. But as he was yet coming, the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit, and healed the child and gave him back to his father. And all were astonished at the glorious greatness of God. And as all wondered at all the things which [Jesus^a] did,^a he said to his disciples, Do ye let these words sink into your ears. For the Son of man is about to be delivered into men's hands. But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him concerning this saying. And a reasoning came in amongst them, who should be [the] greatest of them. And Jesus

* I am not satisfied with 'lose' here, but it must be assimilated to what immediately follows. It is the same as 'destroy' in verse 23. It means both 'lose' and 'destroy'.
 * ¹ *exalt*: a strengthened negative: 'in no wise'.
 * ² *see*: See note on chapter v. 1.
 * ³ *As to 'a mountain'*: see note on Matt. v. 1.
 * ⁴ *never*: the force in English is found in 'who indeed', or 'who were no other than'.
 * ⁵ *examiner*: not 'teacher'.
 * ⁶ *See note* to Matt. xiv. 5; Mark ix. 7.
 * ⁷ *T.R., with A D E F H X & Δ* 13369, reads 'these, except, I have put *thy*, with B C'.

Memph, as it seems a change made to refer it to
Mans and Ems.
* *Hydrus*, "look place."
* **M B L E** Memph have 4 *intercalary* (1 & 2
between: of XIII 35); **A C D E F E X** & **Sc**, 23 69
Am Nyrr *apocrypha*, "beloved," as T. R.
* *ex* *to* *verbum*.
* Literally "until when."
* Many with **H P L E** I Am Memph, read "he,"
but I is inconstant here. **A C R W X** & **Sc**, Nyrr
Brit insert *to* *verbum*, with T. R.
* T. R. reads "had done, anent, with **E X** &
Sc," and **M A R C D L W E I**, 23 of Ital Vulg Nyrr.

seeing the reasoning of their heart, having taken a little child set it by him, and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master,* we saw some one casting out demons in thy name, and we forbid him, because he follows not with us. And Jesus said to him, Forbid him not, for he that is not against you is for you.⁴

And it came to pass when the days of his receiving up were fulfilled, that he stedfastly set his face to go to Jerusalem. And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him. And they did not receive him, because his face was [turned as] going to Jerusalem. And his disciples James and John seeing [it] said, Lord, wilt thou that we speak [that] fire come down from heaven and consume them, as also Elias did? But turning he rebuked them [and said, Ye know not of what spirit ye are⁵]. And they went to another village.

And it came to pass⁶ as they went in the way, one said to him, I will follow thee whosoever thou goest, Lord.⁷ And Jesus said to him, The foxes have holes and the birds of the heaven roosting-places, but the Son of man has not where he may lay his head.

And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father. But Jesus⁸ said to him, Suffer the dead to bury their own dead, but do thou go and announce the kingdom of God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house. But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

X. Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come. And⁹ he said to them, The harvest indeed [is] great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workmen into his harvest. Go: behold I send you forth as lambs in the midst of wolves. Carry neither purse nor scrip nor sandals, and salute no one on the way. And into whatsoever house ye enter, first say, Peace to this house. And if¹⁰ a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again. And in the same house abide, eating and drinking such things as they have;¹¹ for the workman is worthy of his hire. Remove not from house to house. And into whatsoever city ye may enter and they receive you, eat what is set before you, and heal the sick in it, and say to them,

The kingdom of God is come nigh to you. But into whatsoever city ye may have entered¹² and they do not receive you, go out into its streets and say, Even the dust of your city which cleaves to us on the feet¹³ do we shake off against you; but know this, that the kingdom of God is come nigh.¹⁴

I say to you that it shall be more tolerable for Sodom in that day than for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, who hast been raised up to heaven,¹⁵ shalt be brought down even to hades. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent me.

And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.

And he said to them, I beheld Satan as lightning falling out of heaven.

Behold, I give¹⁶ you the power¹⁷ of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in anywise injure you. Yet in this rejoice not, that the spirits are subjected to you, but rejoice¹⁸ that your names are written

in the heavens. In the same hour Jesus¹⁹ rejoiced in spirit²⁰ and said, I praise thee, Father, Lord of the heaven and of the earth that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight.²¹ All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to reveal [him]. And having turned to the disciples privately he said, Blessed are the eyes which see the things that ye see. For I say to you that many prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life eternal? And he said to him, What is written in the law? how readest thou? But he answering said, Thou shalt love the Lord thy God with²² all thy heart, and with²³ all thy soul, and with²⁴ all thy strength, and with²⁵ all thy understanding; and thy neighbor as thyself. And he said to him, Thou hast answered right: this do and thou shalt live. But he, desirous of justifying²⁶ himself, said to Jesus,

* T. R. reads 'shall be,' with A D E G Ac. 20 Syrr; text B C L X 133 Am Memph.

* eunuchs.
* T. R. adds ed, with H and a few cursives.
* Or 'hindered', prohibited.
* Or 'hinder', prohibit.

* T. R. reads 'and as is for us,' with K Lc. 1 text B C D K L M N 133 Ital Vulg Syrr Memph. A X Δ have space, 'us,' the second time, and so has P, but it has been tampered with. * and.

* Many, with B L X Am omit 'as also Elias did.' A C D E X Δ Ac. 133 69 Syrr have it.

* The words from 'and said' to 'ye are' are, to say the least, doubtful. D P K M U T A H 133 Syrr Am and most Latin copies insert: B A B C E L Δ Ac. 33 omit. T. R. adds besides, 'For the Son of man has not come to destroy men's lives, but to save [them],' with P K M U T A H

133 Syrr Am; B A B C D E L X Δ Ac. 33 omit. The added words may come as alleged from Matt., but the occasion and words are very different. Alf. receives both, though with marks of doubt; Meyer rather deletes the first words, but rejects decidedly the latter.

* B C L X 133 69 Memph Syrr-Crit & Pat omit 'it came to pass.'
* B D L E 1 Am Memph omit 'Lord'; A C E X Δ Ac. Syrr Brit Monac insert.

* B omits 'Jesus,' with B D L E 33 Memph; A C E X Δ Ac. 133 Ital (exc. Vere) Vulg Syrr insert.
* T. R. has also, 'Therefore,' with A E X Δ Ac. 133 B C D L E 133 33 69 (Am).

* A B E Vere omit 'ye.'

* T. R. adds 'indeed,' and Elzev. (not Stephens) for 'a,' has 'the,' with a few cursives.

* Or 'as may be [offered you] by them.'

* T. R. reads 'may enter,' with A E R X Δ Ac. 133 text B C D L E 133 69 Am. The same word elsewhere in ver. 1, with P X also.

* T. R. omits 'on the feet,' with H Δ and a few others. A C L X Δ and others 'on our feet.'

* T. R. adds 'to you,' with A C E R X Δ Ac. 69 Syrr Brit; text B D L E 133 33 Am.

* T. R. adds 'But,' with B D M S V E Memph; A B C E L X Δ Ac. 133 69 Am Syrr omit.

* M has an *ex* *significans* *opportunity*, with B D L E; A C E R W X Δ Ac. 33 69 Am Syrr (Memph) * *ex* *significans* *opportunity* as text; C D * 1 insert *ex* after *.

* B C L X 1 Am read 'I have given,' text A D E W Δ Ac. 33 69 Syrr.

* *ex* *significans* see Matt. x. 1. The second 'power' in this verse is *potestas*.

* T. R. adds 'rather,' with X and some cursives: B A B C D E F L W Δ Ac. 133 69 and most cursives Ital Vulg Syrr Memph omit.

* A C E L W X Δ Ac. 33 have 'Jesus,' B D 133 Am Memph omit.

* B C D E L X M N 133 read 'Holy Spirit.'

* Tisch. (7th and 8th eds.) and Alford (in brackets) introduce here 'And turning to the disciples he said.' So Meyer and De Wette. But they are mistaken as to Elzev. and B. B D L M N 133 33 69 Am Memph reject it; so Eras. (1) and Beza. Stephens has it, with A C E W X Δ Ac. Syrr. Griesbach rejects it. As these editors had not W and are mistaken as to B, I have left it out with Elzev. and added this note. It is in ver. 33.

* *ex*.

* T. R. has *ex* the three times, with A C E X Δ Ac. 33 69, as in Mark xii. 38. G M B (D) L E 1.

* These *ex* *significans* are difficult to express in English: it is the difference of having himself in that condition, and putting himself into it. See (x. 69, 61) and others. T. R. gives the sense of 'getting justified,' the reading of most editors, gives the sense of having got into that

²² And who is my neighbour? And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state. And a certain priest happened to go down that way, and seeing him, passed on the opposite side; and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the opposite side. But a certain Samaritan journeying came to him, and seeing [him], was moved with compassion, and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and took care of him. And on the morrow [as he left], taking out two denaria he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back. Which [now] of these three seems to thee to have been neighbour of him who fell into [the hands of] the robbers? And he said, He that shewed him mercy. And Jesus²³ said to him, Go and do thou likewise.

²⁴ And it came to pass as they went that he²⁴ entered into a certain village; and a certain woman, Martha by name, received him into her house.

²⁵ And she had a sister called Mary, who also, having sat down at the feet of Jesus,²⁵ was listening to his word.

²⁶ Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me. But Jesus²⁶ answering said to her, Martha, Martha, thou art careful and troubled about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

XI. And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said to them, When ye pray, say, 'Father,' thy name be hallowed; thy kingdom come;²⁷ give us our needed bread for each day; and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.²⁸ And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves, since a friend of mine on a journey is come to me and I have nothing to set before him; and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [it] thee?—I say to you, Although²⁹ he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate,³⁰ he will rise and give him as many as he wants. And I say to you, Ask, and

it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or³¹ also a fish, and instead of a fish shall give him a serpent? or if also he shall ask an egg, shall give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

³² And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered. But some from among them said, By Beelzebub the prince of the demons casts he out demons.

³³ And others tempting [him] sought from him a sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house set against a house falls; and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. But if I by Beelzebub cast out demons, your sons—by whom do they cast [them] out? For this reason they shall be your judges.

³⁴ But if by the finger of God I cast out demons, then the kingdom of God is come upon you. When the strong [man] armed keeps his own house,³⁵ his goods are in peace; but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he

will divide the spoil [he has taken] from him. He that is not with me is against me, and he that gathers not with me scatters. When the unclean spirit has gone out of the man, he goes through dry places seeking rest; and not finding [any] he says, I will return to my house whence I came out. And having come, he finds it swept and adorned. Then he goes and takes seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. And it came to pass as he spake these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked. But he³⁶ said, Yea rather, blessed are they who hear the word of God and keep [it].

³⁷ But as the crowds thronged together, he began to say, This generation is a wicked generation; it seeks a sign, and a sign shall not be given to it but the sign of Jonas.³⁸ For as Jonas was a sign to the Ninevites, thus shall also the Son of man be to this generation. A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon is here. Men of Nineveh shall stand up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas is here. But no one having lit a lamp sets it in secret, nor under the corn-measure,³⁹ but on the lamp-stand, that they who enter in may see the light.

state; he wanted to make the case out that he was so, not that he was obtaining it. T. R. reads *deservens*, with A E A Ac. 133 69; *deservens* B C D L X.

²³ T. R. has *alide* in text, with A C D E X A Ac. 69 Syrr; B B L E 133 omit.

²⁴ M B D L X E 133 Ital (exc. Monac) Vulg Syrr-Crt & Pat Memph omit; A C E Ac. insert.

²⁵ N has 'to him,' with A C E X A Ac. Vere Briz Syrr; B D L E 133 Am Memph omit.

²⁶ T. R. has *alide*, 'now,' with A C D E X A Ac. 33 69 Syrr; B B L E 133 Am omit.

²⁷ T. R. reads 'Jonas therefore,' with A C E P Ac. Monac; text B C D F L X A E 133 69 (Ital Vulg) Vere Memph.

²⁸ and *alide*.

²⁹ Many read, with M B C D L E Ital (exc. Ver)

Vulg Memph Syrr-Crt & Pat, 'the Lord,' perhaps rightly.

³⁰ M has 'the Lord,' with B L Am; Ironic A C D E P A Ac. 133 Syrr Memph.

³¹ T. R. adds 'Our,' with A C D E L P X A Ac. 69 Syrr Memph; B B L 122 Am omit.

³² T. R. adds 'who art in the heavens,' with A C D E P A Ac. Ital Syrr Memph; B B L 122 Am omit.

³³ T. R. adds 'thy will be done as in heaven also on the earth,' with A C D E P X A Ac. 33 69 Syrr Memph; B L 122 Corb Am omit.

³⁴ T. R. adds 'but deliver us from evil,' with A C D E R X A Ac. 33 69 Ital Syrr Memph; B B L 122 Am omit.

³⁵ Or 'even though,' 'even if,' 'i.e. as.'

³⁶ *Est* ye. 'Yet' is foolish. So Luke xviii. 5; Cor. ii. 2, *alide* ye, 'at least,' 'at any rate.'

³⁷ T. R. reads 'He' with a few cursives.

³⁸ Or 'the Father, who from heaven will give.'

³⁹ T. R. omits 'the,' &c., with D E X A Ac. 1; M A B C K L M B 133 69 insert.

³⁹ Or 'court,' *esag*; see note to Matt. xxvi. 69.

³⁹ *alide*.

³⁹ T. R. has 'B' in text, with E X Ac. 133 Syrr-Crt & Pat Memph; M A B C D L A E 133 Ital Am omit.

³⁹ T. R. reads 'this generation is wicked,' with

C E A Ac.; M A B D L X E 133 69 and others Ital Vulg Memph insert *ye*.

³⁹ T. R. 'seeks after a,' with C D E X A Ac. 133 69; text M A B L E.

³⁹ T. R. adds 'the prophet,' with A C E A Ac. nearly all cursives Syrr Briz; M B D L E Am omit.

³⁹ Or 'became,' *tyerens*.

³⁹ 'Corn-measure' is the same word in the Greek as is translated 'bushel' in Matt. v. 15; Mark iv. 7.

¹⁴ The lamp of the body is thine² eye: when³ thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark. See therefore that the light which is in thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

¹⁵ But as he spoke, a certain⁴ Pharisee asked him that he would dine with him; and entering in he placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed before dinner. But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wickedness. Fools, has not he who has made the outside made the inside also? But rather give alms of what ye have, and behold, all things are clean to you. But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God; these ye ought to have done, and not have left those aside. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places. Woe unto you,⁵ for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

¹⁶ Woe unto you, for ye build the sepulchres of the prophets, but your fathers killed them. Ye bear witness then and consent to the works of your fathers; for they killed them, and ye build [their sepulchres¹⁷]. For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered. And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things; watching him, [and seeking¹⁸] to catch something out of his mouth, [that they might accuse him¹⁹].

XII. In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first,²⁰ Beware²¹ of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.

¹ But I say to you, my friends, Fear not² those who kill the body and after this have no more that they can do. But I will shew you whom ye shall fear; Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear him. Are not five sparrows sold for two assaria?³ and one of them is not forgotten before God. But even the hairs of your head are all numbered. Fear not therefore,⁴ ye are better than many sparrows. But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God; but he that shall have denied me before men shall be denied⁵ before the angels of God; and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said.

⁶ And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. But he said to him, Man, who established me [as] a judge or a divider over you? And he said to them, Take heed and keep yourselves from all covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man brought forth abundantly. And he reasoned within himself saying, What shall I do? for

I have not [a place] where I shall lay up my fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required⁷ of thee; and whose shall be what thou hast prepared? Thus is he who lays up treasure for himself, and is not rich toward God.

⁸ And he said to his disciples, For this cause I say unto you, Be not careful for⁹ life, what ye shall eat, nor for the body, what ye shall put on. The life is more than food, and the body than raiment. Consider the ravens, that they¹⁰ sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? But which of you by being careful can add to his stature¹¹ one¹² cubit? If therefore ye cannot [do] even what is least, why are ye careful about the rest? Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little faith? And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety; for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; but seek his¹³ kingdom, and [all¹⁴] these things shall

¹⁴ T. R. reads 'the,' with B X A Ac. 133 60; text M¹ A B C D M Ital Vulg Syrr Memph.

¹⁵ T. R. adds 'therefore,' with A C R A Ac. 133 60 Syrr; M B D L A Ital Vulg Memph omit.

¹⁶ M B L 133 60 omit 'certain,' vs; A C (D) E (X) A Ac. 33 Am Syrr insert.

¹⁷ T. R. adds 'scribes and Pharisees, hypocrites,' with A D (omit elsewhere) D E X A Ac. 60 Syrr; B C L 133 Am Memph omit.

¹⁸ M B D L omit; A C E X A Ac. (1) 33 (13 60) Colb Briz Am Syrr Memph insert.

¹⁹ M B C L 133 Memph read 'And as he went

out thence;' A D E X A Ac. 1 Am Syrr as T. R.; D X Ital Syrr-Cri add also 'before the people.'

²⁰ M B L 1 Memph omit; A C D E X A Ac. 33 60 (nearly all) Ital Vulg Syrr insert 'seeking.'

²¹ M B L Memph omit. D Briz Syrr-Cri 'that they might find [whereof] to accuse him.'

²² Some join spaces with 'beware,' as Meyer, De Wette: 'first of all beware;' but needlessly, I think. It was the first thing on his heart to tell them. Not as Bengel, 'first to the disciples, and then, verse 54, to the multitude.'

²³ See note to Matt. xvi. 6.

¹ See Matt. x. 28.

² See note to Matt. x. 28.

³ M has only, with A D E Q X A Ac. 133 60 Am Syrr; B L E Verx Ver Colb Memph omit.

⁴ ἀσπίς, stronger than ἀσπίς, the first 'denied'; cf. Matt. xvi. 24; xxvi. 34.

⁵ T. R. omits 'all,' with B A and others; M B D Q E T X and others 133 60 versions insert.

⁶ This is a plain proof of the use of the third person active in Luke for the more existence of the fact, or the passive; cf. xvi. 4.

⁷ T. R. adds 'your,' with N T X A Ac. 33 60

Verx Syrr-Cri & Pat Memph; M A B D L Q 1 Am omit. It is τὸ σῶμα in opposition to τὸ πνεῦμα.

⁸ 'Life' and 'soul' are the same word in Greek.

⁹ Or 'for thy.'

¹⁰ Or 'growth'; see note to Matt. vi. 27.

¹¹ M B D Memph omit Gen.

¹² T. R. reads 'kingdom of God,' with A E Q T X A Ac. 133 60 Am Syrr; αἰετοὶ M B D L Verx Colb Memph.

¹³ 'All' is very doubtful; it is not in M B Q A and many other uncials Verx; A D T X and others 133 60 Am (Syrr) Memph insert.

¹⁰ be added to you. Fear not, little flock, for it has been the good pleasure of your Father to give you the kingdom. Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy. For where your treasure is, there also will your heart be. Let your loins be girded about, and lamps burning; and ye like men who wait their own lord whenever he may leave the wedding, that when he comes and knocks they may open to him immediately. Blessed are those bondmen whom the lord [on] coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them. And if he come in the second watch, and come in the third watch, and find [them] thus, blessed are those [bondmen].¹¹ But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through. And ye therefore, be ye ready, for in the hour in which ye do not think [it] the Son of man comes. And Peter said to him, Lord, sayest thou this parable to us or also to all? And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season? Blessed is that bondman whom his lord [on] coming shall find doing thus; verily I say unto you, that he will set him over all that he has. But if that bond-

man should say in his heart, My lord delays to come, and begin to beat the menservants and the maid-servants, and to eat and to drink and to be drunken, the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers. But that bondman who knew his own lord's will, and had not prepared [himself] nor done his will, shall be beaten with many [stripes]; but he who knew [it] not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, much shall be required from him; and to whom [men] have committed much, they will ask from him the more. I have come to cast a fire on the earth; and what will I if already it has been kindled? But I have a baptism to be baptised with, and how am I straitened until it shall have been accomplished! Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division: for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three: father against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens. And when [ye see] the south wind blow,

ye say, There will be heat; and it happens. Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how [is it then that] ye do not discern this time? And why even of yourselves judge ye not what is right? For as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest he drag thee away to the judge, and the judge shall deliver thee to the officer, and the officer cast thee into prison. I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

XIII. Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices. And he answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things? No, I say to you, but if ye repent not, ye shall all perish in the same manner. Or those eighteen on whom the tower in Siloam fell and killed them, think ye that they were debtors beyond all the men who dwell in Jerusalem? No, I say to you, but if ye repent not, ye shall all perish in like manner. And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any]. And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless? But he answering says to him, Sir, let it alone for this year also, until I shall dig about

it and put dung, and if it shall bear fruit—but if not, after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And lo, [there was] a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up. And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glorified God. But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and not on the sabbath day. The Lord therefore answered him and said, Hypocrites! does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away, water [it]? And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath day? And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

And he said, To what is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches. And again he said, To what shall I liken

¹⁰ There is an emphatic article, impossible to translate into English: '[you who are] the little flock.' It is the character Christ gives to them as attached to Him in the midst of the world.

¹¹ Or 'return from.' T. R. reads, with G K X I A 101, 'whenever he shall leave, [ask] for [ask]'; text A B D P Q A and most others 33.

¹² H L (T) X 33 omit the first 'become' and the first 'which,' and repeat 'if he.'

¹³ H omits a *clausula* in *clausula*, B D L only *clausula*; A R P Q T X A Ac. 1 33 49 Am Syrr insert both. I am inclined to leave out *clausula*, 'bondmen,' making *clausula* more emphatic.

¹⁴ H L Q T Ital Vulg Memph omit 'therefore'; A E F X A Ac. 1 33 49 insert, D has *clausula*.

¹⁵ B D L R X 33 Ital (exc. Brit Monac) omit 'to him.'

¹⁶ T. R. with A E X A A H Ac. 1 33 49 Syrr, connects 'shall be divided,' in singular, with 'father,' B D L T U Ital Vulg Memph as in text. It is noticeable that from 'father' to 'mother' the noun is in the dative: 'mother-in-law' to 'mother-in-law' it is an accusative; is it because of the nearer relationship of the former?

¹⁷ T. R. reads 'the cloud,' with D E T T A Ac. 1 33 49 B L X A 1 33 49 omit *clausula*.

¹⁸ T. R. reads 'deliver,' sometimes 'shall,' with E L X A Ac. 1 33 49 Ital Vulg; text A B D T U.

¹⁹ T. R. reads 'Zeus,' with A D E X A Ac. 1 33 49 Syrr; B L T A Am omit. (See Burgen, *Last Twelve Verses*, p. 221.)

²⁰ The 'For' here is the practical conclusion the Lord draws as to the need of Israel's reconciling itself with God. 'Hearing what I say, therefore what you have to do.' Meyer takes it as 'since,' but it appears to me forced.

²¹ *clausula*. See Matt. x. 23.

²² T. R. reads 'deliver,' sometimes 'shall,' with E L X A Ac. 1 33 49 Ital Vulg; text A B D T U.

²³ T. R. reads 'Zeus,' with A D E X A Ac. 1 33 49 Syrr; B L T A Am omit. (See Burgen, *Last Twelve Verses*, p. 221.)

²⁴ *clausula*, with A B E L T X 11 33 49 Am; T. R.

reads *clausula*, 'these,' with E F A Ac. 1 Memph. D omits.

²⁵ T. R. omits 'the,' with E X T A Ac. 33; A B D L M T A Ac. insert, (1 unita *clausula*).

²⁶ T. R. has *clausula*, with A (D) E T A Ac. 1 33 49 Syrr; C A P Q, B L T X 33 Ital Vulg Memph omit.

²⁷ A B L T X 11 33 read 'in them.'

²⁸ B D L 1 33 Ital (exc. Monac) Vulg Memph *clausula*, but, instead of 'therefore' T. R. *clausula*, with A E X T A Ac.

²⁹ T. R. reads 'Hypocrite,' with D V X 1; text A B E L T A Ac. 33 Ital (exc. Brit) Am Memph.

⁴⁴ the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

⁴⁵ And he went through one city and village after another, teaching and journeying to Jerusalem. And one said to him, Sir, [are] such as are to be saved^a few in number? But he

⁴⁶ said unto them, Strive with earnestness to enter in through the narrow door,^b for many, I say to you, will seek to enter in and will not be able.

⁴⁷ From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord,^c

open to us; and he answering shall say to you, I know you not whence ye are; then shall ye begin to say,

⁴⁸ We have eaten in thy presence and drunk, and thou hast taught in our streets; and he shall say, I tell you, I do not know you^d whence ye are;

⁴⁹ depart from me, all ye workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out.

⁵⁰ And they shall come from east and west, and from^e north and south, and shall lie down at table in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

⁵¹ The same hour^f certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill thee. And he said to them, Go, tell that fox, Behold, I cast out demons

and accomplish cures to-day and to-morrow, and the third [day] I am perfected; but I must needs walk to-day and to-morrow and the [day]

following, for it must not be that a prophet perish out of Jerusalem.

⁵² Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under

⁵³ her wings, and ye would not. Behold, your house is left unto you^g and^h I say unto you, that ye shall notⁱ see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.^j

XIV. And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that^k they

⁵⁴ were watching him. And behold, there was a certain dropical [man] before him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal

⁵⁵ on the sabbath? But they were silent. And taking him he healed him and let him go. And answering he said to them, Of which of you shall an ass^l or ox fall into a well, that he does not straightway pull him up on

⁵⁶ the sabbath day? And they were not able to answer him to these things.

⁵⁷ And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable

⁵⁸ than thee be invited by him, and he

who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to take the last place. But when thou

⁵⁹ hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher:

⁶⁰ then shalt thou have honour before all^m that are lying at table with thee; for every one that exalts himself shall be abased, and he that abases himself shall be exalted.

⁶¹ And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor thy neighbours, lest it may be they also should invite thee in return, and a recompense be made

⁶² thee. But when thou makest a feast, call poor, crippled, lame, blind: and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.

⁶³ And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the kingdom

⁶⁴ of God. And he said to him, A certain man made a great supper and invited many. And he sent his

⁶⁵ bondman at the hour of supper to say to those who were invited, Come, for already all things are ready.

⁶⁶ And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold me for excused. And another said,

⁶⁷ I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused. And another said, I have married a wife, and on this account I cannot come. And theⁿ bond-

man came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind.^o And the bondman said,

⁶⁸ Sir, it is done as thou hast commanded, and there is still room. And the lord said to the bondman, Go out into the ways and fences^p and compel to come in, that my house may be

⁶⁹ filled; for I say to you, that not one of those men who were invited shall taste of my supper.

⁷⁰ And great crowds went with him; and, turning round, he said to them, If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yes, and his own life too, he cannot be my disciple; and who-

⁷¹ ever does not carry his cross and come after me cannot be my disciple. For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is

⁷² needed] to complete it; in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him, say-

⁷³ ing, This man began to build and was not able to finish? Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet

⁷⁴ him coming against him with twenty thousand? and if not, while he is yet far off, having sent an embassy, he asks for terms^q of peace. Thus then every one of you who forsakes not all that is his own cannot be my disciple.

⁷⁵ Salt [then^r] [is] good, but if the salt also^s has become savourless, where- with shall it be seasoned? It is proper

^a figured in the judgment of the nation by Messiah, so as to enter into the kingdom: 'the remnant.'

^b T. R. reads 'gate,' with A E X F A & Ac. 33 49; text B D L 1; T has both.

^c T. R. adds a second 'Lord,' with A D E T X & Ac. 1 33 49 and most Syrr; text B L Am Memph. B L R T omit both; D has *officers of the law*.

^d Most omit 'from,' but B L R (T) have it.

^e T. R. reads 'day,' with B E T T A & Ac. Ital Vulg Memph Syrr; text M A B D L R X 1 33 and some cursives.

^f T. R. adds 'desolate,' with D E X A and others

33 Syrr; M A B K L R S V F A H 1 33 and many other cursives Am omit.

^g T. R. reads 'verily I say,' with many cursives.

^h T. R. reads 'Jehovah.'

ⁱ Many add *et*, 'or not,' perhaps rightly, with B D L 1 33 49 Memph; A E X A & Ac. 33 Am omit.

^j Many read 'son' for 'ass,' but ass, Ital (ex. Brix) and Vulg read 'ass' (with K L X H 1 33 Memph); I have changed nothing. Griesbach has marked *see* with *o*, i.e., the change not sufficiently though largely warranted. De Wette calls 'son' faulty, but decides nothing further.

^k T. R. omits 'all,' with D E T A & Ac. most cursives Ital Vulg; M A B L X 1 33 49 Syrr Memph insert.

^l T. R. reads 'that,' with E X T A & Ac. Syrr; M A B D K L F R H 1 33 Ital Vulg Memph omit.

^m B D E and others 33 read 'blind and lame.'

ⁿ Meyer is wrong in saying it does not mean

^o T. R. omits 'all,' with D E T A & Ac. most cursives Ital Vulg; M A B L X 1 33 49 Syrr Memph insert.

^p T. R. reads 'that,' with E X T A & Ac. Syrr; M A B D K L F R H 1 33 Ital Vulg Memph omit.

^q B D E and others 33 read 'blind and lame.'

^r Meyer is wrong in saying it does not mean

^s T. R. with A D E R A & Ac. 1 33 Am versions, omits 'then'; M B L X 49 insert.

^t T. R. omits 'also,' with A E R T A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

^u enclosures; but 'fences' is better here perhaps.

^v In order that not? See above.

^w *et* *scilicet*.

^x T. R. with A D E R A & Ac. 1 33 Am versions, omits 'then'; M B L X 49 insert.

^y T. R. omits 'also,' with A E R T A & Ac. 1 33 49 Memph; M B D L X Am Syrr-Crt & Pst insert.

neither for land nor for dung; it is cast out.⁹ He that hath ears to hear, let him hear.

XV. And all the tax-gatherers and the sinners were coming^{*} near to him^{*} to hear him; and^{*} the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with^{*} them. And he spoke to them this parable, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? and having found it, he lays it upon his own shoulders, rejoicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep. I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who^{*} have no need of repentance. Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it? and having found it she calls together the friends and^{*} neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. Thus, I say unto you, there is^{*} joy before the angels of God for one repenting sinner. And he said, A certain man had two sons; and the younger of them said to the father, Father, give to me the share of the property that falls [to me]. And he divided to them what he was possessed of. And after not many days the younger son gathering a

together went away into a country a long way off, and there dissipated his property, living in debauchery. But when he had spent all there arose a violent famine throughout that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he longed to fill his belly with the husks* which the swine were eating; and no one gave to him. And coming to himself, he said, How many hired servants of my father's have abundance of bread, and I perish here[†] by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; *I am no longer worthy to be called thy son: make me as one of thy hired servants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him, Father, I have sinned against heaven and before thee; *I am no longer worthy to be called thy son. But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and sandals on his feet; and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and has come to life,[‡] was lost and has been found. And they began to make merry. And his elder son was in the field; and as, coming [up], he drew nigh to the house, he heard music and dancing. And hav-

St. John's bread; it was eaten by animals and sometimes by destitute persons.

*T.R. occurs 'here,' with ANPQX and MGR, #EDLRU13 and others Syrr Ind Vale Nymph insects. 32c is after loss in M.H.L. Inc.

Example 10.11. Let \mathcal{A} be a set algebra on \mathcal{X} with n atoms, and let \mathcal{B} be a set algebra on \mathcal{X} with m atoms. Let \mathcal{C} be the set algebra on \mathcal{X} generated by \mathcal{A} and \mathcal{B} . Then \mathcal{C} has at most 2^{n+m} atoms. (This is a special case of the more general result that the number of atoms of the set algebra generated by k set algebras on \mathcal{X} is at most $2^{k \cdot n}$, where n is the number of atoms of the first set algebra.)

*T.R. reads "and," with GMPX Am Eyre;
WADELQRA ac. Memphis.

* T. R. adds 'and,' with EPQ BX Δ Ac. 33 49
Syrz: M A B D K L H 1 Ital Vulg Monoph omit.

^a T. R. adds "and," with H F & Ac. 23 Syrr; * A B D L P Q R X 1 69 Ital Vulg. Margh omit.

* Literally 'they cast it out': see note to chap. xvi, 4 for proofs of this construction in Luke.

³ Literally 'drawing near,' but this perverts the idea of their doing it only at this time, whereas it is usual.

* se H.D.L. insert 'both,' T.H., with A.E.X. & Ac. and cursive Memphis omits.

* Or "such as," sic.

D has this yearning and desire.
 * yivren, 'takes place.'

* The word translated 'buckwheat' is a food called

(continued)

ing called one of the servants, he
inquired what these things might be.
27 And he said to him, Thy brother is
come, and thy father has killed the
fatted calf because he has received him
safe and well. But he became angry
and would not go in. And ^{his} father
30 went out and besought him. But he
answering said to his ⁴ father, Behold,
so many years I serve thee, and never
have I transgressed a commandment
of thine; and to me hast thou never
given a kid that I might make merry
35 with my friends: but when this thy
son, who has devoured thy substance
with harlots, is come, thou hast killed
40 for him the fatted calf. But he said
to him, Child, thou art ever with me,
and all that is mine is thine. But it
45 was right to make merry and rejoice,
because this thy brother was dead
and has come to life again, and was
lost and has been found.

XVI. And he said also to [his^a] disciples. There was a certain rich man who had a steward, and he was accused to him as wasting his goods.
 1 And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst be no
 2 longer steward. And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I
 3 am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may
 4 be received¹ into their houses. And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to
 5 my lord? And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quick
 6 by and write fifty. Then he said

* T. R. reads 'Therefore,' with B P Q Δ An. G.

* A B D G P R A 40 add *alioq*; others omit.

* Many read "she," with W B D L R O; A B I
X & Ac. 133 Am Syrr Memphis have seen.

¹ See *ver.* 9; chap. vi. 28, 34; *iii.* 30; *iv.* 20 compare *iii.* 16.

another. And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says^a to him, Take thy writing and write eighty. And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light. And I say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails^b ye may be received into the eternal tabernacles. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who shall entrust to you the true? and if ye have not been faithful in that which is another's, who shall give to you your own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees also,¹ who were covetous, heard all these things, and mocked him. And he said to them, Ye are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination before God. The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one forces his way into it. But it is easier that the heaven and the earth should pass away than that one tithe of the law should fail. Every one who puts away his wife and marries another commits adultery; and every one that marries one put away from a husband commits adultery.

4 Ht. 11m 30cm; D 4.12 m; A. R. P. X. A. Ac. 1.33
and 1.34: B. L. R. 13.49 Am. Memphis omit and.

* Readings vary—'fails' or 'shall have failed.'
 as has fallen, with B* D L R II 1 Am; *is* also A

B³ X @ Syr-Pet. Memph. T. R. reads 'ye fail,' with E F P & Ac.

^a n B D L B and versions omit 'also.'

to them. Where the body [is], there² the eagles will be gathered together. (XVIII.) And he spoke also a parable to them to the purport that they³ should always pray and not faint saying, There was a⁴ judge in a⁵ city, not fearing God and not respecting man: and there was a⁶ widow in that city, and she came to him, saying, Avenge me of mine adverse party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me. And the Lord said, Hear what the unjust judge says. And shall not⁷ God at all avenge his elect, who cry to him day and night, and he bears⁸ long as to them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?

⁹ And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest [of men], this parable: Two men went up into the temple¹⁰ to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing, prayed thus to himself: "God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week, I tithe everything I gain. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner."

¹¹ I say unto you, This [man] went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

¹² And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.

¹³ Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

¹⁴ And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my¹⁵ youth.

¹⁶ And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,¹⁷ and come, follow me. But when he heard this he became very sorrowful, for he was very rich. But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom of God; for it is easier for a camel to enter¹⁸ through a needle's eye than for a rich man to enter into the kingdom of God. And those who heard it said,

¹⁹ And who can be saved? But he said, The things that are impossible with men are possible with God. And Peter said, Behold, we have left all things²⁰ and have followed thee. And he said to them, Verily I say to you, There is no one who has left home,²¹ or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more at this time, and in the coming age life eternal.

²² And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished; for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon. And when they have scourged [him] they will kill him; and on the third day he will rise again. And they²³ understood nothing of these things. And this word was hidden from them, and they did not know what was said.

²⁴ And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the wayside begging. And when he heard the crowd passing, he inquired what this might be. And they told him that Jesus the Nazarean was passing by.

²⁵ And he called out saying, Jesus, Son of David, have mercy on me. And those who were going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me.

²⁶ And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him [saying], What wilt thou that I shall do to thee? And he said, Lord, that I may see. And Jesus said to him, See: thy faith has healed²⁷ thee. And imme-

diately he saw, and followed him, glorifying God. And all the people when they saw [it] gave praise to God.

XIX. And he entered and passed through Jericho. And behold, [there was] a man by name called Zaccheus, and he was chief tax-gatherer, and he²⁸ was rich. And he sought to see Jesus who he was:²⁹ and he could not for the crowd, because he was little in stature. And running on before, he got up into a sycamore that he might see him, for he was going to pass [that way]. And when he came up to the place, Jesus looked up and saw him, and said to him, Zaccheus, make haste and come down, for to-day I must remain in thy house. And he made haste and came down, and received him with joy. And all murmured when they saw [it], saying, He has turned in to lodge with a sinful man. But Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold.

³⁰ And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham; for the Son of man has come to seek and to save that which is lost.

³¹ But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested. He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return. And having called his own ten bondmen,³² he gave to them ten minas, and said to them, Trade while I am coming.³³ But his citizens hated him, and sent an

Italy, I leave it as a matter of criticism. It affects no question, and is at any rate in Matthew. ² Omits both verses 32 and 33, but verse 33 is put in by the first corrector. Steph. 2d ed. omits it; Steph. 4th Rom and Elzevir editions insert it. ³ B L U A 69 Memph. add 'also.' ⁴ T. R. omits 'they,' agrees with DEGHAI; A B K L Q R and others 69 insert. ⁵ Literally 'a certain judge in a certain city.' ⁶ T. R., not Stephens, reads 'a certain widow,' with A 1 Am Syr-Crt & Pat Memph.; A B and all else omit 'a.' ⁷ Or 'would not.' T. R. reads, with A E L A 2c.,

enough. B D Q and many others 33 69 Tisch. Tisch. Meyer, De Wette, Alford, enclen; but 'shall' gives the force at any rate. Grimb. and Scholz change nothing. ⁸ T. R. reads 'although bearing,' with E A 2c. 69; text A B D L Q X H 1. ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

embassy after him, saying, We will not that this [man] should reign over us. And it came to pass on his arrival back again, having received the kingdom, that he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one had gained by trading.¹⁰ And the first came up, saying, [My] Lord, thy mina has produced ten minas. And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities.¹¹ And the second came, saying, [My] Lord, thy mina has made five minas. And he said also to this one, And thou, be over five cities. And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel. For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sowed. He says to him, Out of thy mouth wilt I judge thee, wicked bondman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping what I have not sowed. And why didst thou not give my money to [the] bank; and I should have received it, at my coming, with interest? And he said to those that stood by, Take from him the mina and give [it] to him who has the ten minas. And they said to him, Lord, he has ten minas. For I say unto you, that to every one that has not, that even which he has shall be taken from him. Moreover those mine enemies, who would not [have]

me to reign over them,¹² bring them here and slay [them] before me.

¹³ And having said these things, he went on before, going up to Jerusalem. And it came to pass as he drew near to Bethphage and Bethany at the mountain called [the mount] of Olives, he sent two of his disciples, saying, Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man¹⁴ ever sat at any time: loose it and lead it [here]. And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord has need of it. And they that were sent, having gone their way, found as he had said to them. And as they were loosing the colt, its masters said to them, Why loose ye the colt? And they said, Because the Lord has need of it: and they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it].¹⁵ And as he went, they strewed their clothes in the way.

¹⁶ And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen, saying, Blessed the king that comes in the name of [the] Lord: peace in heaven, and glory in the highest. And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. And he answering said to them, I say unto you, If these shall be silent, the stones will cry out. And as he drew near, seeing the city, he wept over it, saying, If thou hadst known, even thou, even at

least in this thy day, the things that are for thy peace: but now they are hid from thine eyes; for days shall come upon thee, that¹⁷ thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.

¹⁸ And entering into the temple,¹⁹ he began to cast out those that sold and bought in it, saying to them, It is written, My house is a house of prayer, but ye have made it a den of robbers.

²⁰ And he was teaching day by day in the temple:²¹ and the chief priests and the scribes and the chief of the people sought to destroy him, and did not find what they could do, for all the people hung on him to hear.

XX. And it came to pass on one of the days, as he was teaching the people in the temple,²² and announcing the glad tidings, the chief priests and the scribes with the elders came up, and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given thee this authority? And he answering said to them, I also will ask you [one] thing,²³ and tell me: The baptism of John, was it of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why have ye not believed him? but if we should say, Of men, the whole people will stone us, for they are persuaded that John was a prophet. And they answered, they did not know whence.

²⁴ And Jesus said to them, Neither do I tell you by what authority I do these things.

²⁵ And he began to speak to the people this parable: A man planted a vineyard and let it out to husbandmen, and left the country for a long time. And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent [him] away empty. And again he sent another bondman; but they, having beaten him also, and cast insult upon him, sent [him] away empty. And again he sent a third; and they, having wounded him also, cast [him] out.

²⁶ And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see²⁷

him they will respect [him]. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; [come,] let us kill him, that the inheritance may become ours. And having cast him forth out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be! But he looking at them said, What then is this that is written, The stone which they that builded rejected, this has become the corner-stone? Every one falling on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for

¹ and, 'and,' see chap. xvii. 11.

¹⁰ Some object to say 'gained by trading,' but I think they have not noticed the force of the connection of *ἐκ* and *ἐκμεταλλεύεσθαι*; nor that the later use of *ἐκμεταλλεύεσθαι* itself is 'making money by trading.'

¹¹ T. R. adds 'And,' with A P A c. 33; B B E G L M S U A 1 69 Am Syr Memph omit; D 'and he said,' 1 34 clev.

¹² T. R. has *ἐπεὶ*, 'the,' with K and many cursives; M A B D E L R A c. 1 35 69 omit.

¹³ Compare ver. 14, where the expressions are the same, but the change of tense requires in English the form given in the sentence here.

¹⁴ *ἐκ* is not in M L, 22, 1.

¹⁵ Literally 'no one of men.'

¹⁶ T. R. omits 'Because,' with E R A c. 1 33 Colb; M A B D K L M U 69 Am Colb Syr Memph insert.

¹⁷ For 'Jehovah.'

¹⁸ B L Memph omit 'to them.' A D E R A c. all cursives Ital Vulg Syr insert.

¹⁹ *καὶ* used as we have often seen it; or we might say, 'days shall come upon thee, and thine enemies.'

²⁰ *ἐκ*.

²¹ T. R. reads 'those,' with A C E R A c. 33 69; B D L Q 1 Ital Vulg Syr-Crt & Pat Memph 'the'; the days' refers to chap. xii. 47.

²² A B T A A c. omit 'chief.' B C D L M Q R 1 35 69 versions have R.

²³ A C D E K Q A c. read 'one thing.' M B L R

1 32 69 Memph read 'something,' omitting *ἐκ*.

²⁴ T. R. adds 'then,' with A C D K M Q H 1 33 Am; M B L R A c. 69 Memph omit.

²⁵ T. R. adds, 'certain,' with A 69 Syr; M B C D E L Q R A c. 1 33 Ital Vulg Memph omit.

²⁶ B C D L Q 1 35 Memph omit *ἐπεὶ*.

²⁷ T. R. reads 'come,' with M C D E L R A c. 33 69 Syr-Crt & Pat Memph; A B K M Q H 1 Am omit.

they knew that he had spoken this parable of¹ them.

20 And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of him in [his] language, so that they might deliver him up to the power and authority of the governor. And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest with truth the way of God: Is it lawful for us to give tribute to Caesar, or not? But perceiving their deceit he said to them, Why do ye tempt me? Shew me a denarius. Whose image and superscription has it? And answering they said, Caesar's. And he said to them, Pay therefore what is Caesar's to Caesar, and what is God's to God. And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent.

87 And some of the Sadducees, who deny that there is any resurrection, coming up [to him], demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he¹ die childless, his brother shall take the wife and raise up seed to his brother. There were then seven brethren: and the first, having taken a wife, died childless; 88 and the second [took the woman, and he died childless*]; and the third took her; and in like manner also the 89 seven¹ left no children and died; and last of all the woman also died. In the resurrection therefore of which of them does she become wife, for the 90 seven had her as wife? And Jesus =

said to them, The sons of this world^a marry and are given in marriage, but they who are counted worthy to have part in that world,^a and the resurrection from among [the] dead, neither marry nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection.

But that the dead rise, even Moses showed in the [section of the] book, when he called the Lord^a the God of Abraham and the God of Isaac and the God of Jacob; but he is not God of [the] dead but of [the] living; for all live for him. And some of the scribes answering said, Teacher, thou hast well spoken. For^b they did not dare any more to ask him anything.

42 And he said to them, How do they
43 say that the Christ is David's son,
44 and David himself says in the book of
Psalms, The Lord said to my Lord,
45 Sit at my right hand until I put thine
enemies (as) footstool of thy feet?
46 David therefore calls him Lord, and
how is he his son?

And, as all the people were listening, he said to his disciples,⁴ Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first places at suppers;⁵ who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.⁶

XXI. And he looked up and saw the rich casting their gifts into the treasury; but he saw also a certain poor widow casting therein two mites.

* than all; for all these out of their abundance have cast into the gifts [of God⁹]; but she out of her need has cast in all the living which she had.

And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said, [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these things are going to take place? And he said, See that ye be not led astray, for many shall come in my name, saying, I am [he], and the time is drawn nigh: so ye not [therefore]

after them. And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against kingdom; there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name; but it shall turn out to you for a testimony. Settle therefore in your hearts not to meditate beforehand [your] defence, for I will give you a mouth and wisdom which all your opposers

shall not be able to reply to or resist. But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death (some) from among you, and ye will be hated of all for my name's sake. And a hair of your head shall in no wise perish. By your patient endurance gain your souls. But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judaea flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it; for these are days of avenging, that all the things that are written may be accomplished. But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and rolling waves, men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to

E. coli serotype O157

* I think verse 26 proves the referring of *inhærentem* to the scribes—as Meyer and Alford after him—a mistake.

² T.R. reads 'in order to' (see 18, 20), with A.R. & the 18800; text of R.C.D.L. ³ *adria*.

* The reading is confused here. *NEDL* leave out the words in brackets; *AHPA* Ac. 1380. See *Am. Insert*.

¹ T. E. (not Stephens) adds "and," with GKM
F1 69 Am Syr; text NA HDE LA and other
32 Memph.

*T. R. adds 'answering,' with A E P R & Co.,
on 2nd East Ave. Montreal. Value Monthly sent.

* Or "son."

* Kipsoz without article, for 'Jehovah.'

1. 49 Dal Valt Syrr; 48 B L 33 Memphis. For.

4. It has two patients alive, with ARLPBA
and 100% survival. 100% survival.

¹ Or 'in front.'

* *apian*, the sentence passed on the thing charged with it, even the charge itself as ground.

of judgment; not the fact of condemnation.

^c as B.L.X.1 Memphis unit; A.D.E.Q.Δ Ac., 23 Oct. 1968.

* B D L X Memphis omit (8 leaves out by error)

lowers the sentence, "and the time is drawn

* T. H. reads 'may,' with H. X. Δ Ac. 23; 'or' #. A.

BKLB0113; *BLO put 'resist,' before 'rep'.

* *sh' sh'*: see note to Matt. xvi. 28.

* Or 'possess your souls.' In the first sense that of the heart, it is the same as Matt. xxiv. 13.

that of the text, it is the same as Matt. xvi, 28; Luke xvii, 35; Matt. xvi, 28; Luke ix, 36, Ac.

compare Mark iii. 13. For the second, *erigone* certainly means 'sower' as *erigone*, Acts ix.

34: see I Thess. iv. 4, which does not mean, ev-

dently, 'obtain a wife,' as alleged. Compar

Mat. x. 9; Luke xviii. 12. There is the idea in the word of 'having by getting.' Kypke's interpretation, 'preserving our lives,' seems out of place. The idea is, 'they would have Messiah's deliverance,' and it is so worded as to leave a better one to be killed, though some would win life here below.

194 has 34, with A C E R X Δ Ac. 1 33

* T. R. reads *ex*, 'among,' with H. A. and others.

ABCDKLMR X 11 33 69 Ital Vulg Memphis

* T. B. reads 'in perplexity, sea and rolling'

waves rustling, with DE A. ar. i text NABULM

BX 1330 Ital Volg Nyrk Nyrk.

pass, look up and lift up your heads, because your redemption draws nigh.
 10 And he spoke a parable to them: Behold the fig-tree and all the trees; when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is near. So also ye, when ye see these things take place, know that the kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.
 11 And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of Olives; and all the people came early in the morning to him in the temple to hear him.
 XXII. Now the feast of unleavened bread, which [is] called the passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people.
 12 And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve. And he went away and spake with the chief priests and captains as to how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an

agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.
 13 And the day of unleavened bread came, in which the passover was to be killed. And Jesus sent Peter and John, saying, Go and prepare the passover for us, that we may eat [it]. But they said to him, Where wilt thou that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.
 14 And when the hour was come, he placed himself at table, and the [twelve^h] apostles with him. And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in

my blood, which is poured out for you. Moreover, behold, the hand of him that delivers me up [is] with me on the table; and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. And they began to question together among themselves who then it could be of them who was about to do this. And there was also a strife among them which of them should be held to be [the] greatest. And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as the one that serves. But ye are they who have persevered with me in my temptations. And I appoint unto you, as my Father has appointed unto me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
 15 And the Lord said, Simon, Simon, behold, Satan has demanded to have you, to sift [you] as wheat; but I have besought for thee that thy faith fail not; and thou, when once thou hast been restored, confirm thy brethren. And he said to him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, [the] cock shall not crow to-day before that thou shalt thrice deny that thou knowest me.
 16 And he said to them, When I sent you without purse and scrip and san-

dals, did ye lack anything? And they said, Nothing. He said therefore to them, But now he that has a purse let him take [it], in like manner also a scrip, and he that has none let him sell his garment and buy a sword; for I say unto you, that this that is written must yet^a be accomplished in me, And he was reckoned with [the] lawless: for also the things concerning me have an end. And they said, Lord, behold here are two swords. And he said to them, It is enough.
 17 And going forth he went according to his custom to the mount of Olives, and the disciples also followed him. And when he was at the place he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's throw, and having knelt down he prayed, saying, Father, if thou wilt remove this cup from me:—but then, not my will, but thine be done. And an angel appeared to him from heaven strengthening him. And being in conflict he prayed more intently. And his sweat became as great drops of blood, falling down upon the earth. And rising up from his prayer, coming to the disciples, he found them sleeping from grief. And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation.
 18 As he was yet speaking, behold, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?
 19 And they who were around him,

^a Many read 'But watch,' with M B D Vero; A C E L H & Ac. Am Syrr Memph. Watch therefore, as T. R.
^b Lxx.
^c M B D L X 68 Memph read 'called.'
^d T. R. adds 'the,' with C S U A; M A B E L P R X A & c. 1 69 omit; C P I Ital (csc. Briz) Syrr

add 'and the scribes.'
^e Lxx, 'that' man.
^f 'Twelve' is doubtful, but has the support of A C E L P R X A & c. Am Syrr Memph; M B D Ital (csc. Briz) Monac omit; L X omit 'apostles.'
^g M B (D G) K L M N (I) add *and you also*.

^a M B D L T Memph read 'for.'
^b B L T Memph Theb omit *lxx 44 & Kypar*.
^c In middle voice this is the force of *ἀποκρίνομαι*. It is not here, I think, as Alfred says, 'and got you,' though so used sometimes. The idea is, 'a request to be given up into a person's hands.'
^d Literally 'hast returned back.'
^e *et 24*; see ix. 22. (M B L Q T X omit 24.)
^f M A B D H L Q T X 1 Ver Briz Memph omit 24.

^g T. R. reads 'his,' with E Q A & Ac. 69 Syr-Cri & Pal; M A B D L M² T A² 1 13 Am Memph omit.
^h But then, 'what'.
ⁱ A B E T Briz omit vers. 43, 44; it has them, with D F Q and almost all others.
^j *ric*.
^k T. R. (not Stephens) adds *αὐτῷ*, reading 'his,' with 1 and some other cursives Am Syrr Memph Theb.
^l T. R. has *86*, 'But,' with D E H S V T A (Syr); M A B L E P X and others 1 69 Am omit.

seeing what was going to follow, said [to him²], Lord, shall we smite with [the] sword? And a certain one from among them smote the bondman of the high priest and took off his right ear. And Jesus answering said, Suffer thus far; and having touched his² ear, he healed him. And Jesus said to the chief priests and captains of the temple³ and elders, who were come against him, Have ye come out as against a robber with swords and sticks? When I was day by day with you in the temple⁴ ye did not stretch out your hands against me; but this is your hour and the power of darkness.

And having laid hold on him, they led him [away], and they led [him²] into the house of the high priest. And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him. But he denied [him²], saying, Woman, I do not know him. And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him, for also he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the²] cock crew.

And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,

Before [the] cock crow¹ thou shalt deny me thrice. And Peter,² going forth without, wept bitterly.

And the men who held him³ mocked him, beating [him]; and covering him up,⁴ asked him saying, Prophecy, who is it that struck thee? And they said many other injurious things to him.

And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their¹ council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not at all believe; and if I should² ask [you], ye would not answer me at all, nor let me go.³ but⁴ henceforth shall the Son of man be sitting on the right hand of the power of God. And they all said, Thou then art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth? (XXIII.) And the whole multitude of them, rising up, led him to Pilate.

And they began to accuse him, saying, We have found this [man] perverting our¹ nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this² man. But they insisted, saying, He stirs up the people, teaching throughout all Judaea, beginning from Galilee even on to here. But Pilate, having

heard Galilee [named], demanded if the man were a Galilean; and having learned that he was of Herod's jurisdiction, remitted¹ him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things² concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

And Pilate, having called together the chief priests and the rulers and the people, said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him.⁴ Having chastised him therefore, I will release him. (Now he was obliged to release one for them at [the] feast.⁵) But they cried out in a mass saying, Away with this [man] and release Barabbas to us; who was one who, for a certain tumult which had taken place in the city and [for] murder, had been cast

into prison. Pilate therefore,⁶ desirous to release Jesus, again addressed [them]. But they cried out in reply saying, Crucify, crucify him. And he said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release him. But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests⁷] prevailed.

And Pilate adjudged that what they begged should take place. And he released⁸ him who, for tumult and murder, had been cast into⁹ prison, whom they begged for, and Jesus he delivered up to their will.

And as they led him away, they laid hold on a certain Simon, a Cyrenian, "coming from the field, and put the cross upon him to bear it behind Jesus. And a great multitude of the people, and of women who¹⁰ wailed and lamented him, followed him. And Jesus turning round to them said,¹¹ Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children; for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us: for if these things are done¹² in the green tree, what shall take place in the dry?

Now two others also, malefactors, were led with him to be put to death.

And when they came¹³ to the place which is called Skull, there they

¹ Many omit 'to him,' with M B L T X Monac Memph. A E R Δ Ac. 1 60 Am Syrr insert.
² M B L E T 1 omit *et* after *et* *et* *et*.
³ *et* *et*.
⁴ T. R. reads 'him,' with E X Δ Ac. 60 Memph; M A B D K L M R T U 1 Ital Vulg omit.
⁵ M B K L M S T X U 1 Syrr-Crt & Pat Memph omit 'him,' A D* E Δ Ac. 60 Am insert.
⁶ T. R. has 'the' in text, with a few cursives.
⁷ M B K L M T X U 60 Memph add 'to-day.'
⁸ M B D K L M T X U 1 Memph omit & *et* *et* *et*, reading 'he.'
⁹ T. R. reads 'Jesus,' with A E X Δ Ac. 1 60

Syrr; text M B D L M T U Ital Vulg Memph.
¹⁰ T. R. adds 'smote his face and,' with A (D) E X Δ Ac. 60 Am Syrr; M B K L M T U Memph omit.
¹¹ T. R., with A Δ 1 60, adds 'own,' reading *et* *et* *et*.
¹² T. R. adds 'also,' with A E X T Δ Ac. 1 60 Am Brix Memph; M B D L T omit. D omits *et* *et*.
¹³ Some omit 'nor let me go,' with M B L T 1 Memph; A D E X Δ Ac. 60 Ital Vulg Syrr insert.
¹⁴ T. R. omits 'but,' with E Δ Ac. Syrr; M A B D L T X Ital Vulg insert.
¹⁵ T. R. reads 'the nation,' with A E X Δ Ac.; M B D H others 60 Ital Vulg Syrr Memph.

¹ Remitted (*ἀπέστειλεν*), is the technical word," says Grotius, "for sending him to his proper jurisdiction;" *et* *et* *et* in verse 11, however, is "sent back," perhaps not without allusion to jurisdiction, as they were in strife about it.
² Many omit 'many things,' with M B D K L M U 1 Memph; but A E R X T Δ Ac. 13 60 Ital Vulg Syrr insert.
³ See *et* *et* *et* in loco.
⁴ The genuineness of verse 17 is doubted by many. M (D) E X Δ Ac. 1 60 Am Syrr insert; A B K L T U Vere omit. D puts it after ver. 19.
⁵ M A B D L T Ital read 'And Pilate,' *et* *et* *et* *et* *et*.
⁶ Many omit, with M B L Ital (text. Codd Brix)

Am Memph; A D E F X Δ Ac. 1 60 Syrr insert.
⁷ T. R. adds 'unto them,' with E M U 1 60 Am Syrr; M A B D E F X Δ Ac. Vere Memph omit.
⁸ T. R. adds 'the,' with A C H L P Ac. Memph; M B D F R 60 omit.
⁹ T. R. adds 'who was,' that is, inserts the article *et*, with little authority.
¹⁰ T. R. adds 'also,' with C E P Δ Ac. 1 13; A B C D L X 33 Ital Vulg Memph omit; M 60 omit *et* *et* *et*.
¹¹ Or 'turning round said to them.'
¹² See notes to chap. xii. 20; xvi. 4.
¹³ T. R., with A E X Δ Ac. 1, reads 'had gone,' text M B C D L Q 33 60 Ital Vulg Syrr-Crt & Pat.

crucified him, and the malefactors, one on the right hand, the other on the left. And Jesus said, Father, forgive them, for they know not what they do.^b And, parting out his garments, they cast lots. And the people stood beholding, and the rulers also [with them] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. And the soldiers also made game of him, coming up offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And there was also an inscription [written] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews. Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not thou^c the Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment? and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss. And he said to Jesus, Remember me, [Lord,^d] when thou comest in thy kingdom. And Jesus^e said to him, Verily I say to thee, To-day shalt thou be with me in paradise. And it was about [the] sixth hour, and there came darkness over the whole land^f until [the] ninth hour. And the sun was darkened, and the veil of the temple rent in the midst.

^a And Jesus, having cried with a loud voice, said, Father, into thy hands I commit¹ my spirit. And having said this, he expired. Now the centurion, seeing what took place, glorified God, saying, In very deed this [man] was just. And all the crowds who had come together to that sight, having seen² the things that took place, returned, beating [their³] breasts. And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things. And behold, a man named Joseph, who was a counsellor, a good man and a just (this [man] had not assented to their counsel and deed), of Arimathea, a city of the Jews, who also waited, [himself also,⁴] for the kingdom of God—he having gone to Pilate begged the body of Jesus; and having taken it down, wrapped it in fine linen and placed him⁵ in a tomb hewn in the rock, where no one had ever been laid. And it was preparation day, and [the] sabbath twilight was coming. And women,⁶ who⁷ had come along with him out of Galilee, having followed, saw the sepulchre and how his body was placed. And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment. (XXIV.) But on the morrow of the sabbath,⁸ very early indeed in the morning, they came to the tomb, bringing the aromatic spices which

¹ they had prepared.¹ And they found the stone rolled away from the sepulchre. And when they had entered they found not the body of the Lord² Jesus. And it came to pass as they were in perplexity about it, that³ behold, two men suddenly⁴ stood by them in shining raiment. And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? He is not here, but is risen: remember how he spoke to you, being yet in Galilee, saying, The Son of man must be delivered up into the hands of sinners,⁵ and be crucified, and rise the third day. And they remembered his words; and, returning from the sepulchre, related all these things to the eleven and to all the rest. Now it was Mary of Magdala, and Johanna, and Mary the⁶ [mother] of James, and the others with them, who told these things to the apostles. And their words appeared in their eyes as an idle tale, and they disbelieved them. But Peter, rising up, ran to the sepulchre, and stooping down he saw the linen clothes lying there alone, and went away home,⁷ wondering at what had happened.⁸ And behold, two of them were going on the same day to a village distant sixty stadia⁹ from Jerusalem, called Emmaüs; and they conversed with one another about all these things which had taken place. And it came to pass as they conversed and reasoned, that¹⁰ Jesus himself drawing nigh went with them; but their eyes were holden so as not to know him. And he said to them, What discourses are these which pass

between you as ye walk, and are downcast? And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days? And he said to them, What things? And they said to him, The things concerning Jesus the Nazarene,¹¹ who was a prophet¹² mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to [the] judgment¹³ of death and crucified him. But we had hoped that he was¹⁴ [the one] who is about to redeem Israel. But then,¹⁵ besides all these things, it is now, to-day, the third day since these things took place. And withal, certain women from amongst us astonished us, having been very early at the sepulchre, and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living. And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not. And he said to them, O senseless and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory? And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew near to the village where they were going, and he made¹⁶ as though he would go farther. And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them. And it came to pass as he was at

probably from lectionary use. See Burgon, *Last Twelve Verses*, 121.
⁹ The length of a stadium was about 607 English feet.
¹⁰ H I L read 'Nazarene.' (Cf. Mark i. 24.)
¹¹ *kyrie* *kyrie*.
¹² See note to chap. xi. 47.
¹³ H I L I 22 add 'also.'
¹⁴ H A B D L I have the variant *apostrophes*. The others have the imperfect with T. R.

^a H D Vene Ver omit the first half of the verse.
^b B C D L Q X 22 49 Memph omit 'with them.' A E A Ac. 1 Brix Am Syr-Cri & Hec insert.
^c H A B C L Vene Memph omit *asc. before* *asc.* C E Q X A Ac. 1 22 49 Am Syr insert.
^d Written: is doubtful; B L Memph omit; Chas *yeppayade* (H has *yeppayade*); (A D Q X 15 38 49 both (A D Q X *yeppayade*); see B C L I omit 'in Greek and Roman and Hebrew letters.'
^e H D Lomit 'saying.' (Dem. to end of verse.)
^f T. R. reads 'If thou art,' with A C E Q R X A Ac. Am Syr; text B C L Vene Ver Cori Memph.
^g H B C D L M Memph omit 'Lord.' A C E M E X A Ac. Am Syr insert.
^h H B L Memph omit 'Jesus.' A C (D) E Q R X A Ac. insert.

¹ Or 'earth.'
² T. R. reads 'I will commit,' with H L A and others from the LXX; text B A B C K M P Q U X H (1) 22.
³ T. R. reads 'seeing,' with E P Q A Ac. 49; text B C D L E X 22 Syr; A omits 'having seen the things that took place.'
⁴ T. R. has 'their' in text, with C E P Q R A Ac. 22 (49) Ital Vulg Syr; B A B C D L I omit.
⁵ B C D L F 12 49 Memph Syr-Pet & Cret omit 'himself also.' A H A Ac. 1 22 insert.
⁶ T. R. reads 'it,' with A E L P X A Ac. 22; (1 22 49 omit); text B C D (H has *asc.*) but the line which marks an *v* (-) is visible.
⁷ T. R. adds 'also,' with little or no authority.
⁸ *asc.*
⁹ Or 'on the first [day] of the week.'

¹ T. R. adds 'and some others with them,' with A C D E A Ac. Syr; B C L 13 Ital (ex. Brix Memph) Vulg Memph omit.
² *asc.*
³ See note to H. 8.
⁴ *kyrie* *kyrie*.
⁵ T. R. omits 'the,' with E and a few others.
⁶ *asc.* *asc.*; see Kypke in loc. (B L *asc.*)
⁷ Some leave this verse out with D Vene Ver; it is in H A B I Ac., but not in Russian Ostrons.

table with them, having taken the bread, he blessed, and having broken it, gave it to them. And their eyes were opened, and they recognised him. And he disappeared from them. And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them gathered together, saying, The Lord is indeed risen and has appeared to Simon. And they related what [had happened] on the way, and how he was made known to them in the breaking of bread.²

And as they were saying these things, he himself stood in their midst, and says to them, Peace [be] unto you. But they, being confounded and being frightened, supposed they beheld a spirit. And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as ye see me having. And having said this he showed them his hands and his feet. But while they yet did not believe for joy, and were wondering, he said to them,

Have ye anything here to eat? And they gave him part of a broiled fish and of a honeycomb; and he took it and ate before them. And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. Then he opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but do ye remain in the city till ye be clothed with power from on high.

And he led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven.³ And they, having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.⁴

¹ *ἐκδόματα*, with the sense of 'giving it into their hands, as a letter.' He took the house-father's place, and blessed and gave it to them.
² M B D L 33 Memph omit *καὶ*; A E P X Δ Δc. 1 69 Am Brx Syrr insert.
³ Or 'the loaf.'
⁴ *αἰεὶ*. T. R. reads *αἰεὶ* & *ἵκεν*, with A E (X) Δ Δc. 1 33 69 (Am) Brx Memph; M B D L Ver. Ver omit & *ἵκεν*.
⁵ Again *ἐκδόματα*; see ver. 30.
⁶ M B D L II omit 'and of a honeycomb'; E N X Δ Δc. 1 33 69 Am Syrr insert.
⁷ Or 'took it before them and ate.'
⁸ A B D K L N X II 33 add *αὐτῶν*.
⁹ M B C D L Ital (ex. Brx Monac) Memph

read 'Thus it is written that the Christ should suffer.' A O E N X Δ Δc. 1 33 69 Vulg Syrr as in text.
¹⁰ T. R. adds 'of Jerusalem' with A C X Δ Δc. 1 33 69 Syrr; M B C D L Ital (ex. Brx Monac) Vulg Memph omit.
¹¹ A B C L X Δ Δc. 1 33 69 Vulg Memph Syrr have 'and was carried up into heaven'; M D Ital (ex. Colb Brx Monac) omit.
¹² M B C L Memph omit 'praising and'; A C X Δ Δc. 1 33 69 Am Syrr insert. D Ital (ex. Colb Brx Monac) reads 'praising' only.
¹³ T. R. adds 'Amen' with A B C X Δ Δc. 69 Am Syrr; M C D L II 22 33 Ital (ex. Colb Brx Monac) Memph omit

JOHN.¹

I. In [the] beginning was the Word, and the Word was with God, and the Word was God. He² was in the beginning with God. All things received being through him, and without him not one [thing] received being which has received being.

In him was life, and the life was the light of men.³ And the light appears in darkness, and the darkness apprehended it not.

There was a man sent from God, his name John. He⁴ came for witness, that he might witness concerning the light, that all might believe through him. He⁵ was not the light, but that he might witness concerning the light. The true light was that which, coming into the world, lightens every man. He was in the world, and the world had [its] being through him, and the world knew him not. He came to his own,⁶ and

his own⁷ received him not; but as many as received him, to them gave he [the] right to be children of God, to those that believe on his name; who have been born, not of blood nor of flesh's will nor of man's will, but of God.

And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth; (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me, for he was before me;) for of his fullness we all have received, and grace upon grace. For the law was given by Moses; grace and truth subsists through Jesus Christ. No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, he⁸ hath declared [him].

¹ It is well to remark that the introduction of the personal pronoun is so universal in John, that it is impossible always to give it an emphatic sense. I have noted its presence by this mark * so that each can judge for himself when the emphasis is not marked in the translation. The same spirit of emphasis causes the very frequent use of *ἐγώ*. Its sense is 'that,' contrasted with 'this,' hence is emphatic; as 'that man' in English, sometimes having the sense of 'such a one as that.' There is a long but not very deep or acute article by A. Buttman on its use in the Gospel, in Stud. u. Krit., 1860.—The use of *ἐγώ* for *ἐγώ* is another peculiarity of John.
² *αὐτός*. It is emphatic.
³ This latter is a reciprocal proposition, i.e., where the expressions are equivalent.
⁴ *αὐτός*.
⁵ Or 'a light to every man.' Not 'enlightens,' but 'shows its light upon.' Not, I judge, 'every man coming,' in spite of the ancients. 'Coming into the world' is a Rabbinical expression for 'man,' but this refers to the incarnation, as ver. 10 shows. The Father's view of it was Platonic, which John relates in every point. The introduction of *ἐγώ* makes the citing the Rabbinical expression as an argument for the interpretation, 'every one coming into the world, a mistake; for the Rabble use 'coming into the world' as equivalent to 'man.'
⁶ *ἐκεῖ* & *ἐκεῖ*, 'what was his own,' *ἐκεῖ* & *ἐκεῖ*, but the reader is used by John in the most general way for 'persons.'

⁷ *ἐκεῖ*; here it is the masculine; cf. xvii. 2.
⁸ *ἐκεῖ*; to take that place.
⁹ *ἐκεῖ*; see note to 2 Tim. i. 12.
¹⁰ *ἐκεῖ* with a genitive, 'on the part of,' 'from,' what flows out on. *ἐκεῖ* in lyric poetry and late prose is used with a genitive for 'with,' and it gives the sense in English at any rate. But I am not aware of any case in the New Testament where it means *apud*.
¹¹ T. R. reads 'and' with A C E K V Δ Δc. 1 69 Am Syrr; M B C D L X 33 Ital (ex. Colb Brx) Memph have *καὶ*.
¹² 'Has come,' that which not having actually been in being before (i.e., in the world) now begins to be so, *ἐγώ*. So the Word 'was,' but everything 'exists.' The word *ἐγώ* flows through him. He *ἐγώ* flesh. So 'grace and truth exists.' I am not satisfied with 'subsists,' but 'came' gives the idea of coming into the world. No doubt they did so, but *ἐγώ* has not this force. They began to exist *de facto* down here. The verb is singular, and 'grace and truth' go together in the person of Christ. Nothing substituted by the law, it was a rule given; but grace and truth actually commenced to be, not in God's mind of course, but in revelation and actual existence down here. But its so taking place supposes its continuance. The *ἐγώ* says it was not so before, but, though not the perfect, it implies that it is what we have now.
¹³ *ἐκεῖ*, not *ἐκεῖ*; perhaps 'on.' *ἐκεῖ* is, the place where, or the state; see Act xviii. 22; Mark i. 9. In chap. xiii. it is *ἐκεῖ* in ver. 22, *ἐκεῖ* in ver. 23.

23 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou? And he acknowledged and denied not, and acknowledged, I am not the Christ.
24 And they asked him, What then art thou? Elias? And he says, I am not. Art thou the prophet? And he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He said, I [am] [the] voice of one crying in the wilderness,* Make straight the path of [the] Lord,* as said Esaias the prophet. And they were sent^a from among the Pharisees. And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet? John answered them saying, I baptise with water. *In the midst of you stands,* whom ye^a do not know, he who comes after me,^a the thing of whose anan I am not worthy to unloose. These things took place in Bethany,* across the Jordan, where John was baptising.
25 On the morrow he^a saw Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world. He it is of whom I said, A man comes after me who takes a place before me, because he was before me; and I knew him not; but that he might be manifested to Israel, therefore have I come baptising.

into Galilee, and Jesus⁶ finds Philip,
and says to him, Follow me. And
Philip was from Bethsaida, of the
city of Andrew and Peter. Philip
finds Nathanael, and says to him,
We have found him of whom Moses
wrote in the law, and the prophets,
Jesus, the son of Joseph, who is from
Nazareth. And Nathanael said to
him, Can anything good come⁸ out of
Nazareth? Philip says to him, Come
and see. Jesus saw Nathanael com-
ing to him, and says of him, Behold
[one] truly an Israelite, in whom
there is no guile. Nathanael says to
him, Whence knowest thou me? Jesus
answered and said to him, Before
that Philip called thee, when
thou wast under the fig-tree, I saw
thee. Nathanael answered and said
to him,¹ Rabbi, thou art the Son of
God, thou art the King of Israel.
Jesus answered and said to him,
Because I said to thee, I saw thee
under the fig-tree, believest thou?
Thou shalt see greater things than
these. And he says to him, Verily,
verily, I say to you, Henceforth² ye
shall see the heaven opened, and the
angels of God ascending and descend-
ing on the Son of man.

II. And on the third day a marriage
took place in Cana of Galilee, and
the mother of Jesus was there. And
Jesus also and his disciples were
invited to the marriage. And wine
being deficient, the mother of Jesus
says to him, They have no wine.
Jesus says to her, What have I to do
with thee, woman? mine hour has
not yet come. His mother says to
the servants, Whatever he may say
to you, do. Now there were standing
there six stone water-vessels, accord-
ing to the purification of the Jews.

holding two or three measures each.
⁷ Jesus says to them, Fill the water-vessels with water. And they filled
⁸ them up to the brim. And he says to them, Draw out now, and carry [it] to the feast-master. And they carried
⁹ [it]. But when the feast-master had tasted the water which had been made wine (and knew not whence it was,¹ but the servants knew who drew the water), the feast-master calls the
¹⁰ bridegroom, and says to him, Every man sets on first the good wine, and when [men] have well drunk, then the inferior; thou² hast kept the good
¹¹ wine till now. This³ beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his
¹² disciples believed on⁴ him. After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.
¹³ And the passover of the Jews was near, and Jesus went up to Jerusalem.
¹⁴ And he found in the temple⁵ the sellers of oxen and sheep and doves, and the money-changers sitting; and, having made a scourge of cords, he cast [them] all out of the temple, both⁶ the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandise. (And⁷) his disciples remembered that it is written, The zeal of thy
¹⁵ house devours⁸ me. The Jews therefore answered and said to him, What sign shewest thou to us, that thou
¹⁶ doest these things? Jesus answered and said to them, Destroy this temple,⁹ and in three days I will raise it up. The Jews therefore said, Forti-

* The Masoretic Hebrew connects * in the wilderness* with what follows. The LXX does not.
 * * Lord * has no article here, which is irregular in Greek, but I do not doubt it is in place of the name * Jehovah, * as we have seen already in previous Gospels.

* T. E. reads "those who were sent were," adding *oi*, with (corree. of NAU) EXAAAc. 173 60 Ital Vulg Syrr Origen; text M^a A^b B G^c L Monoph.
The reading is not certain.

* T. R. reads, with A C* H X A Ac. 69 Vulg Syrr
Memph. 'But in the midst of you stands [one]
whom ye know not. He (airis) is the one who
comes after me (' text B C* L T (12 23 Verc).

*T. R. adds, with A C² E X A &c. @ Ital (cuz. Ver) Vulg Syrr. 'who is preferred before me.'

text: ROLT 1 13 79 33 Mamech

*T. R. reads 'Bethabara,' with O³KTUA 1
22 33 69; text WABO³ELVX Δ Ac., Ital Vulg
Sarr Memphis

* T. R. reads 'John,' with E and a few others on.

* Literally "abides."

^b T. R. reads 'the Christ,' with some cursives.

² Literally "is interdicted."

* Or "Peter."

* 'Jesus,' with **A B E L V X A** Ae, 1 B Ital;
T. B. omits, with **P H M T** @ Sm.

¹ Readings vary without altering the sense; *W* XPA read, said; *T. B.* says, with *A EU A Ac.*

do Syr. omits 'to him; X puts it after 'answered', and so do B L 88, which omit 'and said.'

and six years was this temple¹ building, and thou² wilt raise it up in three days? But he³ spoke of the temple⁴ of his body. When therefore he was raised from among [the] dead, his disciples remembered that he had said this,⁵ and believed the scripture and the word which Jesus had spoken.

¹⁰ And when he was in Jerusalem, at the passover, at the feast, many believed on⁶ his name, beholding his signs which he wrought. But Jesus himself did not trust himself to them, ¹¹ because he knew all [men], and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus, ² a ruler of the Jews; he⁷ came to him⁸ by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou⁹ doest unless God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew¹⁰ he cannot see the kingdom of God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ¹ Do not wonder that I said to thee, It is needful that ye should be born anew. The wind blows where it will,

and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things! Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe? And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, that every one who believes on¹¹ him may [not perish, but¹²] have life eternal. ¹³ For God so¹⁴ loved the world, that he gave his only-begotten Son, that whosoever¹⁵ believes on¹⁶ him may not perish, but have life eternal. For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him. He that believes on¹⁷ him is not judged: but he that believes not has been already judged, because he has not believed on¹⁸ the name of the only-begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil. For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;

¹⁹ but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

²⁰ After these things came Jesus and his disciples into the land of Judea; and there he abode with them and baptised. And John also was baptising in Amon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised: for John was not yet cast into prison. There was therefore a reasoning of the disciples of John with a Jew²¹ about purification. And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou²² barest witness, behold, he baptises, and all come to him. John answered and said, A man can receive nothing unless it be given him out of heaven. ²³ Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before him.²⁴ He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart²⁵ because of the voice of the bridegroom: this my joy then is fulfilled. He must increase, but I must decrease. He who comes from above is above all. He who has his origin in the earth²⁶ is of the earth, and speaks [as] of the earth. He who comes out of heaven is above all, [and²⁷] what he has seen and has heard, this he testifies; and no one receives his testimony. He that has received²⁸ his testimony has

²⁹ set to his seal that God is true; for he whom God has sent speaks the words of God, for God³⁰ gives not the Spirit by measure.

³¹ The Father loves the Son, and has given all things [to be] in his hand. ³² He that believes on the Son has life eternal, and he that is not subject³³ to the Son shall not see life, but the wrath of God abides upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disciples than John [however, Jesus himself did not baptise, but his disciples], ¹ he left Judea and went away again² unto Galilee. And he must needs pass through Samaria. He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. Now a fountain³ of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was⁴ at the fountain. It was about the sixth hour. A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink [for his disciples had gone away into the city that they might buy provisions]. The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. Jesus answered and said to her, If thou knewest the gift of God and who it is that says to thee, Give me to drink, thou⁵ wouldest have asked of him,

convict, and hence reprove by shewing a man's fault. It is used in chap. xvi. 8; Eph. v. 13.

¹ T. R. reads 'with the Jews,' with ² G 13 ³ Ital Vulg. Memph.; text ⁴ A B E L A Ac. 23 ⁵ Syr.

⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Literally 'rejoices with joy,' a Hebrewism. ² Or 'is from the earth,' ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'receives,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'receives,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Many read 'he,' with ² B E C L T 1 31 Ver

Brit; insert ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

¹ Or 'believes not on,' ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³

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and he would have given thee living
13 water. The woman says to him, Sir,
thou hast nothing to draw with, and
the well is deep: whence then hast
14 thou the living water? Art thou
greater than our father Jacob, who
gave us the well, and drank of it him-
self, and his sons, and his cattle?
15 Jesus answered and said to her, Every
one who drinks of this water shall
thirst again; but whosoever drinks
16 of the water which I shall give him
shall never thirst for ever,¹ but the
water which I shall give him shall
become in him a fountain of water,
17 springing up into eternal life. The
woman says to him, Sir, give me this
water, that I may not thirst nor come
18 here to draw. Jesus² says to her, Go,
call thy husband, and come here. The
woman answered and said, I have not
a husband. Jesus says to her, Thou
19 hast well said, I have not a husband;
for thou hast had five husbands, and
he whom now thou hast is not thy
husband: this thou hast spoken truly.
20 The woman says to him, Sir, I see
that thou³ art a prophet. Our fathers
worshipped in this mountain, and ye⁴
say that in Jerusalem is the place
21 where one must worship. Jesus says
to her, Woman, believe me, [the]
hour⁵ is coming when ye shall neither
in this mountain nor in Jerusalem
22 worship the Father. Ye⁶ worship ye
know not what; we⁷ worship what
we know, for salvation is of the Jews.
23 But [the] hour⁸ is coming and now is,
when the true worshippers shall wor-
ship the Father in spirit and truth;
for also the Father seeks such as his
24 worshippers. God [is] a spirit, and
they who worship him must worship
25 [him] in spirit and truth. The woman

says to him, I know that Messiah is coming, who is called Christ; when he^c comes he will tell us all things.

²⁰ Jesus says to her, I^c who speak to thee am [he]. And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, What speakest thou with her? The woman then^c left her waterpot and went away into the city, and says to the men, Come, see a man who told me all things I had ever done: is not he^c the Christ? They went^c out of the city and came to him.

²¹ But^c meanwhile the disciples asked him saying, Rabbi, eat. But he said to them, I^c have food to eat which ye^c do not know. The disciples therefore said to one another, Has any one brought him [anything] to eat? Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work. Do not ye^c say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to^c harvest. *He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together.

²⁷ For in this is [verified] the^c true saying, It is one who sows and another who reaps. I^c have sent you to reap that on which ye^c have not laboured; others have laboured, and ye^c have entered into their labours.

²⁹ But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that

³⁰ I had ever done. When therefore

the Samaritans came to him they asked him to abide with them, and he abode there two days. And more a great deal believed on account of his word; and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.²

But after the two days he went forth thence and went away³ into Galilee, for Jesus himself bore witness that a prophet has no honour in his own country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast.

He came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick. He, having heard that Jesus had come out of Judea into Galilee went to him and asked [him⁴] that he would come down and heal his son for he was about to die. Jesus therefore said to him, Unless ye see signs and wonders ye will not⁵ believe. The courtier says to him, Sir, come down ere my child⁶ die. Jesus says to him, Go, thy son lives. And⁷ the man believed the word which Jesus said to him, and went his way. But already, as he was going down, his servants met him and brought [him⁸] word saying, Thy⁹ child lives. He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at th

¹⁰ seventh hour the fever left him. The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, ¹¹ himself and his whole house. This second sign again did Jesus, being come out of Judaea into Galilee.
V. After these things was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem, at the sheepgate,* a pool, which is called in Hebrew, Bethesda, having ² five porches. In these lay a multitude of sick, blind, lame, withered, [awaiting the moving of the water.] ³ For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he ⁴ laboured under.†] But there was a certain man there who had been suffering under his* infirmity thirty ⁵ and eight years. Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest thou become well? The infirm [man] answered him, Sir, I have not a man in order, when the water has been troubled, to cast me into the pool; but while I* am coming another ⁶ descends before me. Jesus says to him, Arise, take up thy couch and ⁷ walk. And immediately the man became well, and took up his couch and walked; and on that day was sabbath. ⁸ The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy couch.
⁹ He answered them, He that made

* 'Never thirst for ever' is a little awkward, but 'never thirst' is too vague; it may be our minds move on a present thing for this life. Go on for the sake is strong in negation, and expresses lasting for ever. Cf. also xi. 26; xii. 5.
* B C² 33 Vero omit 'Jesus' = A C² D E L A &c. 1st Am and versions insert.
* Or 'an hour,' as chap. v. 25, 28.
* *exousia*.
* *olous*.
* *adv.*

* T.H. adds 'therefore,' with W A I 69 and other survivors Memphis, A B E A &c. 39 Am cm
 vol. 45A B C D Ev Byr.
 * Many leave out 'But,' with W B C D L A m
 A C E F A &c. 133 69 Memphis insert.
 * T.H. adds 'And,' with A C E K A &c. 16
 Am Memphis, W B C D L T 33 omit.
 * Some leave out the article: I then reads 'I
 the saying true,' with W B C E L T A H 132 69
 others: A C D E T A &c. 69 insert.

* T.R. with ACD L2A Ac. Brit. Monac. Sy.
and "the Christ," WBC T 40 Am Memphis
* Many omit "and went away," with WBC
13 B Ind Memphis; AE (L) A Ac. Am Syrr
* T.R. reads "Jesus," with AEA Ac. 10 Syrr
WBC L2A Ind (ex. Brit. Monac.) Vulg. Mem.
omit. * absent.
* WBC L2A 40 omit "him."
* * absent. * absent.
* WBC Cuth Am omit "And," AOE A Ac. 1
69 Memphis Syrr insert.
* Or "bondsmen," (WDL 1 Am omit absent.)
* WBC 13 read "His," W D omit "saying"
* See LXX, Nehemiah 11. 1.

me well, he^s said to me, Take up thy^s
couch and walk. They asked him
[therefore^s]. Who is the man who
said to thee, Take up thy couch^s and
walk? But he that had been healed^s
knew not who it was,^s for Jesus had
slidden away, there being a crowd in
the place.^s After these things Jesus
finds him^s in the temple, and said to
him, Behold, thou art become well:
sin no more, that something worse^s
do not happen to thee. The man
went away and told the Jews that it
was Jesus who had made him well.
And for this the Jews persecuted Jesus
[and sought to kill him^s], because he
had done these things on sabbath.
But Jesus answered them, My Father
worketh hitherto and I^s work. For
this therefore the Jews sought the
more to kill him, because he had not
only violated the sabbath, but also
said that God was his own Father,
making himself equal with God.
Jesus therefore answered and said to
them, Verily, verily, I say to you,
The Son can do nothing of himself
save whatever he sees the Father do-
ing: for whatever things he^s does,
these things also the Son does in like
manner. For the Father loves^s the
Son and shews him all things which
he himself does; and he will shew
him greater works than these, that
ye^s may wonder. For even as the
Father raises the dead and quickens
[them], thus the Son also quick-
ens whom he will: for neither does
the Father judge any one, but has
given all judgment to the Son; that
all may honour the Son, even as they
honour the Father. He who honours
not the Son, honours not the Father
who has sent him. Verily, verily,

say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed
 18 out of death into life. Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall
 20 hear the voice of the Son of God, and they that have heard shall live. For even as the Father has life in himself, so he has given to the Son also
 22 to have life in himself, and has given him authority to execute judgment [also], because he is Son of man.
 24 Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice, and shall
 26 go forth: those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment. I cannot do anything
 28 of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him
 30 that has sent me. If I bear witness concerning myself, my witness is not true. It is another who bears witness
 32 concerning me, and I know that the witness which he bears concerning me is true. Ye have sent unto John,
 34 and he has borne witness to the truth. But I do not receive witness from man, but I say this that ye might be
 36 saved. He that was the burning and shining lamp, and ye were willing for a season to rejoice in his light. But
 38 I have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works
 40 themselves which I do, bear witness concerning me that the Father has sent me. And the Father who has
 42 sent me himself has borne witness

concerning me. Ye have neither
heard his voice at any time, nor have
seen his shape, and ye have not his
word abiding in you; for whom he^h
hath sent, him ye do not believe. Ye
search the scriptures, for ye think
that in them ye have life eternal, and
they it is which bear witness^k concern-
ing me; and ye will not come to me
that ye might have life. I do not
receive glory from men, but I know
you, that ye have not the love of God
in you.¹ I am come in my Father's
name, and ye receive me not; if
another come in his own name, him
ye will receive. How can ye believe
who receive glory one of another, and
seek not the glory which [comes] from
God alone?² Think not that I will
accuse you to the Father: there is
[one] who accuses you, Moses, on
whom ye trust; for if ye had be-
lieved Moses, ye would have believed
me, for he^h wrote of me. But if ye
do not believe his^k writings, how
shall ye believe my words?

VL After these things Jesus went away beyond the sea of Galilee, [or] of Tiberias, and a great crowd followed him, because they saw the signs which he wrought upon the sick. And Jesus went up into the mountain, and there sat with his disciples: but the passover, the feast of the Jews, was near. Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat? But this he said trying him, for he knew what he was going to do.

7 Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each^s may have some
8 little [portion]. One of his disciples, Andrew, Simon Peter's brother, says
9 to him, There is a little boy here who has five barley loaves and two small fishes; but this, what is it for
10 so many? [And^s Jesus said, Make the men sit down. Now there was much grass in the place: the men^s therefore sat down, in number about
11 five thousand. And^s Jesus took the loaves, and having given thanks, distributed [them]^s to those that were set down; and in like manner of the small fishes as much as they
12 would. And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be
13 lost. They gathered [them] therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and
14 above to those that had eaten. The men therefore, having seen the sign which Jesus^s had done, said, This is truly the prophet which is coming
15 into the world. Jesus therefore knowing that they were going to come and seize him, that they might make [him^s] king, departed^s again to the mountain himself alone. But when evening was come, his disciples went
16 down to the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come
17 to them, and the sea was agitated by

* H B Dinitil: ACELA de. 1 23 09 Cuth Am in-
sert: Memphis 4.
* H C L Unit "they cough": A C D E A de.
1 35 09 Ital Vulg Syrr Memphis insert.
* H has *cofeli*, with all but D, which has *cofeliu*.
* According to a frequent Greek idiom, *liveral-*
ly "who is he", compares vtr. 15; vi. 24, 44, etc.
* H Syr-Cri have the *subscripturae* for *cofeli*.
* Many call these words, perhaps rightly, with
M B Dinitil 1 23 09 Am: A R A de. Syrr insert.

* Here *phōs* (not in III, 35); comp. xvi, 27, xi, 5.
 * A B L 32 Memphis om. 'also,' M has left a gap. D E A A 130 Am Brin Monac Syrre have it.
 * T R reads 'the Father,' with E A G. 35: M A B D K L A A 11 35 Ital (ex. Ver Colb) Vulg Syrre Memphis omis.
 * *exsive*.
 * *phōs*, literally 'appearing.'
 * M A B L 11 32 33 Ver Memphis omi *phōs*.
 * Some read *be*, *exsive*, with M L Vere;

* Or "housch," but in neither case is it a command; it is an appeal.
 * Or "are the witness-houses." † To testify.
 * Or "from the only God."
 * T.R. reads "his," with E A S Ac.; W A B D K L S H I; 22 of versions omit *adieu*.
 * Or "thence, the mountain country; see note to Matt. 21.
 * T.R. adds "of them," with D E A S I; W A B L I L 13 15 16 Ital Vulg. Memphis omit.
 * T.R. has "I," one, with A E S Ac. 23 Syrr. W B D L 146 omit.
 * Same, with W B L Ver. Syr-Cat & Pat. leave out "And," A E S Ac. 1 23 6 Ver. Memphis insert

* Here *doppel*, above it is *Andreas*, and also in ver. 14; compare Matt. xiv. 31 and 1 Cor. ii. 9.
 * Many read "Jesus then," with A B D L M Memphis, W^e E & Ac. 33 Ver. 8; G 113 69 Syr-Cel & Pal. some Arabic.
 * T R adds "to the disciples, and the discip-les," with D E S &c. 60 Ver. 7, W^e A B H I 35 Gal (exc. Ver.) Vulg Syrrc Memphis omitt.; but it has elsewhere, with D E F G &c. the others delinque.
 * A B D M omit + "Iesus;" A L E & Ac. 133 60 Brx Carh. Manuz. Syrrc Memphis insert. See Burton, Last Twelve Verses, 221.
 * T R, last verse in text, with D E & c. 60 versions prove nothing. A B L 133 omitt. it. *See*
last note under previous Verse.
 * A B A C 25 Memphis, omitt. a-G.

10 strong wind blowing. Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the ship; and they were frightened. But he says to them, It is I: be not afraid. They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went. On the morrow the crowd which stood on the other side of the sea, having seen* that there was no other little ship there except that^b into which his disciples had got, and that Jesus had not gone with his disciples into the ship,^c but [that] his disciples had gone away alone; [but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;]^d when therefore the crowd saw that Jesus was^e not there, nor his disciples, they got^f into the ships, and came to Capernaum, seeking Jesus. And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here? Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and^g been filled. Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him^h has the Father sealed, [even]ⁱ God. They said therefore to him, What should we do that we may^j work the works of God? Jesus answered and said to them, This is the

work of God, that ye believe on him whom he^t has sent. They said therefore to him, What sign then dost thou: that we may see and believe thee? what dost thou work?
Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat.
Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven. For the bread of God is he who comes down out of heaven and gives life to the world. They said therefore to him, Lord, ever give to us this bread.
[And^b] Jesus said to them, I am the bread of life: he that comes to me shall never¹ hunger, and he that believes on me shall never¹ thirst at any time. But I have said to you, that ye have also seen me and do not believe. All^a that the Father gives me shall come to me, and him that comes to me I will not at all cast out.
For I am come down from^a heaven: not that I should do my will, but the will of him that has sent me. And this is the will of him^a that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day. For^a this is the will of my Father,^a that every one who sees² the Son, and believes on him, should have life eternal; and I will raise him up at the last day. The Jews therefore murmured about him, because he said, I am the bread which has come

1 down out of heaven. And they said,
 2 Is not this Jesus the son of Joseph,
 3 whose father and mother we have
 4 known? how then^a does he^a say, I
 5 am come down out of heaven? Jesus
 6 therefore^a answered and said to them:
 7 Murmur not among yourselves. No
 8 one can come to me except the Father
 9 who has sent me draw him, and I^a
 10 will raise him up in^a the last day. It
 11 is written in the prophets, And they
 12 shall be all taught of God. Every
 13 one^a that has heard from^a the Father
 14 [himself], and has learned [of him],
 15 comes to me; not that any one has
 16 seen the Father, except he who is of
 17 God, he^a has seen the Father. Verily,
 18 verily, I say to you, He that believes
 19 [in me^a] has life eternal. I am the
 20 bread of life. Your fathers ate the
 21 manna in the wilderness and died.
 22 This is the bread which comes down
 23 out of heaven, that one may eat of it
 24 and not die. I am the living bread
 25 which has come down out of heaven:
 26 if any one shall have eaten of this
 27 bread he shall live for ever; but the
 28 bread which I^a shall give is
 29 my flesh, which I^a will give^a for the
 30 life of the world. The Jews therefore
 31 contended among themselves, saying,
 32 How can he^a give us this flesh^a to
 33 eat? Jesus therefore said to them,
 34 Verily, verily, I say unto you, Un-

17 less ye shall have eaten the flesh of
 18 the Son of man, and drunk his blood,
 19 ye have no life in yourselves. He
 20 that eat^s my flesh and drinks my
 21 blood has life eternal, and I^c will
 22 raise him up at the last day: for my
 23 flesh is truly^e food and my blood is
 24 truly^e drink. He that eats my flesh
 25 and drinks my blood dwells in me
 26 and I in him. As the living Father
 27 has sent me and I^c live on account^t
 28 of the Father, he^c also who eats me
 29 shall live also on account^t of me.
 30 This is the bread which has come
 31 down out of heaven. Not as the^s
 32 fathers ate^d and died: he that eats
 33 this bread shall live for ever. These
 34 things he said in [the] synagogue,
 35 teaching in Capernaum. Many there-
 36 fore of his disciples having heard [it]
 37 said, This word is hard; who can hear
 38 it? But Jesus, knowing in himself
 39 that his disciples murmur concerning
 40 this, said to them, Does this offend
 41 you? If then ye see the Son of man
 42 ascending up where he was before? It
 43 is the Spirit which quickens, the flesh
 44 profits nothing: the words which I^c
 45 have spoken^t unto you are spirit and
 46 are life. But there are some of you
 47 who do not believe. For Jesus knew
 48 from the beginning who they were
 49 who did not believe, and who would
 50 deliver him up. And he said, There-

* Many read "saw." M D Am 4:16; A B L Syr
Memph 4:16; text = A B C L e 1:38 Am.
* I have omitted "one," of the T. R. because
Syr-Pid, which agree otherwise with T. R. have it
not. D 33 omits *senio*. Verc has *una*, not *alia*,
but M* has *senio*; ¹ *senio* A B L 1:38 (see
Verc) Vuir Memph read "except one," omitting
the rest of the phrase.
* T. R. has "little ship," with E & C. Verc Ritz
Momm; text = A B D K L e 1:38 Am.
* Literally "in."
* T. R. reads "and, themselves also" instead of
"they not," adding *et*, with little authority.
* ¹ *senio*. ² *senio*.
* Some omit "And," with B L T Syr-C & Pst
Memph; ¹ *et* A E A C 1:1; ² D F 1:33 C 2:1 read *om*

* T. reads "out of," *de*, with *W D E A* & *Ac. 1*
Am; A B L T U S & *see*.
 * T. reads "the Father," with *E A* & *Ac. 33* &
Am; test W A B C D L T; Syr-Cat & P¹ Memph.
 * T. reads "And," or "But," *et*, with *W A* & *Ac.*
test A B C D E L U S & *33* & *Ital Am Syr*
Memph.
 * T. reads "of him that sent me," with *A E* &
Some read "of my Father that sent me," with (A
33) Am; test W C D L T U S & *Syr Memph* &
 * Or "hath," *habeo*, as *XL. 43; 2^o. 16. Cl*
ver. 43. vii. 2. tiv. 17. 18.

* * * with ADELAA 123 69 Am. has 69; 12
OT Memphis rec. reading "how does it now say?"
above.
* Many omit "therefore," with ECKLITH 123
69 Memphis. Has it, with ADELAA 123 69 Am.
* T. E. omits it, with * I AM; ACDEA 123
69 Am.
* T. E. adds "therefore," with AHA 123
69 Am. RECDLST 69 Ital (etc. Munich) Vols
Memphis omit.
* I am not quite content with this, but in the
phrase "lover of the Father and beloved (from
him)," best of it is to say the least, antithetical
in English. It is what is removed directly from
himself, says with a qualitative, the same word as
of God in what follows. I add "himself" that
is antithetical may be left, which is the
point of the sentence.
* * * H. T. omits it 69; ACDEA 123 69
various insert. * But... without," and M.
* [RECDLST 69 Munich] which I will give;
* puts a self one very at the end after very v.
* * * H. A. 123 69 Brit 69 Memphis insert.

law judge a man before it have first
heard from himself, and know what
18 he does? They answered and said
to him, Art thou also of Galilee?
Search and look, that no prophet
19 arises out of Galilee. *And every one
20 went to his home, (VIII.) but Jesus
went to the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. And the scribes and the Pharisees bring [to him"] a woman taken in adultery 4 and having set her in the midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery. Now in the law Moses has commanded us to stone such; 6 thou therefore, what sayest thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his 7 finger on the ground. But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the 8 stone at her. And again stooping down he wrote on the ground. But they, having heard [that], 9 went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing 10 there. And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those 11 thine accusers? Has no one condemned thee? And she said, No one, sir. And Jesus said to her, Neither

do I condemn thee: go, and sin no more. Again therefore Jesus spake to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not true. Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go. Ye judge according to the flesh, I judge no one. And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me. And in your law too it is written that the testimony of two men is true: I am [one] who bear witness concerning myself, and the Father who has sent me bears witness concerning me. They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father. These words spoke he in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

He said therefore again to them, I go away, and ye shall seek me, and shall die in your sin; where I go ye cannot come. The Jews therefore said, Will he kill himself, that he says, Where I go ye cannot come? And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of the

convicted by their conscience; DM U A 160 and many others Am Syr unit.

* Literally "being (also) in the midst." T. B. has *idēssā*, "standing," with a few cursives.

* D M F A 1 and others Am Syr omit 'those things across.' H S U 60 omit *desem* only.

* DMSUT 1 and many others Am Memphis
and "homefront."

* Some read 'or,' with B D K T U X A 1 Am
Mss. — 'then' read?

⁴ T. R. reads 'Jesus,' with B X A Ac. 1 23 49;
 1 23 49 in B D E K L Ac. 100. Some Mss. omit.

* T. R. reads "Jesus," with R & Ac. 1:23-25 Am:

¹ is τ_{osc} of these things which are beneath.

| 'of those things which are' above.

JOHN VIII

14 world. I said therefore to you, that
ye shall die in your sins; for unless
ye shall believe that I am [he], ye
15 shall die in your sins. They said
therefore to him, Who art thou?
[And] Jesus said to them, Alto-
gether^a that which I also say to you:
16 I have many things to say and to
judge concerning you, but he that
has sent me is true, and I, what I
have heard from him, these things
17 I say¹ to the world. They knew not
that he spoke to them of the Father.
18 Jesus therefore said to them,² When
ye shall have lifted up the Son of man,
then ye shall know that I am [he],
and [that] I do nothing of myself, but
as the Father has taught me I speak
19 these things. And he that has sent
me is with me; he³ has not left me
alone, because I do always the things
20 that are pleasing to him. As he spoke
these things many believed on him.
21 Jesus therefore said to the Jews who
believed him, If ye abide in my
22 word, ye are truly my disciples; and
ye shall know the truth, and the truth
23 shall set you free. They answered
him, We are Abraham's seed, and
have never been under bondage to
any one; how sayest thou? Ye shall
24 become free? Jesus answered them,
Verily, verily, I say to you, Every one
that practises sin is the bondman of
25 sin. Now the bondman abides not
in the house for ever: the son abides
26 for ever. If therefore the Son shall

set you free, ye shall be really free.
17 I know that ye are Abraham's seed;
but ye seek to kill me, because my
18 word has no entrance in you. I
speak what I have seen with my
19 Father, and ye then do what ye
have seen with your father. They
answered and said to him, Abraham
is our father. Jesus says to them, If
ye were Abraham's children, ye would
20 do the works of Abraham; but now
ye seek to kill me, a man who has
spoken the truth to you, which I
have heard from God: this did not
21 Abraham. Ye do the works of your
father. They said [therefore] to
him, We are not born of fornication;
22 we have one father, God. Jesus said
to them, If God were your father ye
would have loved me, for I came
forth from God and am come [from
him]; for neither am I come of my-
23 self, but he^c has sent me. Why do
ye not know my speech? Because ye
24 cannot hear my word. Ye are of the
devil, as [your] father,^a and ye desire
to do the lusts of your father. He^c
was a murderer from the beginning,
and has not stood^b in the truth, be-
cause there is no truth in him. When
he speaks falsehood, he speaks of
what is his own; for he is a liar and
25 his father: and because I speak the
26 truth, ye do not believe me. Which
of you convinces me of sin? If I
speak truth, why do ye not believe
27 me? He that is of God hears the

* "And" is doubtful: B L T X + 33 69 omit it.

* rise again, 'in the principle and universality' of his teaching. His message resonated with

of what I am," i.e., his speech presented him self, being the truth.

* B L T I Vege until 'to them'; EX & Ac. 2000

¹ T. R. reads "my," with B H A ac. 133 Brin.

* T. R. reads 'The Father,' with E. A. & Co. Syrr.

W B D L T X 1 22 00 (lat. Briz Menac) Vol
Memph enil. 'trends' He that sent me has no

left me alone; he is with me.' I read: 'And the Father that sent me is with me; he has . . .'

* B C L T X Am read 'the'; = D E A & C. 18
as and all others Berr Mouth inserts jaw. (1)

C K (L) X 1 33 Brix Memphis read 'heard from
you with your father.' H F into Equinox mag

(or with) your father. A F have espous'd, espous'd
and espous'd. T. R., with D E A An. Am Syrr, he

but, *waqā wā waqā* (apud). 'With' is *waqā* with
negative, practically 'from,' but those who have

have said to us. B L T 15 omit *etiam*.

* *practica*, usually translated 'practice,' but the word hardly suits here or at the end of verse 30.

But it does refer to habitually or characteristically doing, not a mere act as a fact. So is

Salix is doubtful: HRL, TL Memphis omit; A

still falls; C D E X Δ 40, 33 00 Am Briz insert
+ R. H. with a D M S U X Δ 29 Am Briz, ad

'Warriors' B C E L T and others 132 Syr

Memph. onil.
- " daniel.
It is covered with a few cur

3) *red varieg. T.R. omits var, with a few cu-
sives.

* T. B. adds 'Bot.' with B.A. ac.; **ABCLX**

13349 Ital. Vulg. Memphis omit.

words of God: therefore ye hear [them] not, because ye are not of God.
 10 The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I do not seek my own glory: there is he that seeks and judges. Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?
 14 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our God. And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. Your father Abraham exulted in that he should see my day, and he saw and rejoiced.
 17 The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple,

[going through the midst of them, and thus passed on.]
 IX. And as he passed on, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this [man] or his parents, that he should be born blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him. I must work the works of him that has sent me while it is day. [The] night is coming, when no one can work. As long as I am in the world, I am [the] light of the world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes. And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing. The neighbours therefore, and those who used to see him before, that he was a beggar, said, Is not this he that was sitting and begging? Some said, It is he; others said, No, but he is like him: he said, It is I. They said therefore to him, How have thine eyes been opened? He answered, [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to Siloam and wash: and having gone and washed, I saw.
 13 They said therefore to him, Where is he? He says, I do not know.
 15 They bring him who was before blind to the Pharisees. Now it was

sabbath when Jesus made the mud and opened his eyes. The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I washed, and I see. Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them.
 17 They say therefore again to the blind [man], What dost thou say of him, that he has opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had received sight. And they asked them saying, This is your son, of whom ye say that he was born blind: how then does he now see? His parents answered [them] and said, We know that this is our son, and that he was born blind; but how he now sees we do not know, or who has opened his eyes we do not know. He is of age: ask him: he will speak concerning himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him [to be the] Christ, he should be excommunicated from the synagogue. On this account his parents said, He is of age: ask him.
 19 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is sinful. He answered therefore, If he is sinful I

know not. One thing I know, that, being blind [before], now I see. And they said to him again, What did he do to thee? how opened he thine eyes? He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? They railed at him, and said, Thou art his disciple, but we are disciples of Moses. We know that God spoke to Moses; but [as to] this [man], we know not whence he is. The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. [But] we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. Since time was, it has not been heard that any one opened the eyes of one born blind.
 23 If this [man] were not of God he would be able to do nothing. They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.
 25 Jesus heard that they had cast him out, and having found him, he said to him, Thou dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? And Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.
 27 And he said, I believe, Lord: and he did him homage. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. And [some] of the Pharisees

* T. R. adds 'therefore,' with E Δ Ac. Am Brix Monac; M B C D L X 133 69 Memph omit.
 * T. R. adds 'therefore,' with E Δ Ac. 13.
 * Many, with M B C Memph, omit 'therefore': D E L X Δ Ac. 133 69 Am insert.
 * T. R., with M B D F X many cursives, reads 'your.' Then we must say 'that he is your.'
 * Our A B C E L Δ Ac. 133 69 Am Syrr Memph. * T. R. adds 'objective, for the Jews.'
 * T. R. adds 'conscious knowledge of Jesus.'
 * In that, i.e. it is to be remarked that he is habitually used in John for 'I'.
 * Some omit from 'passing' to the end of the verse, with M B D Ital (exc. Brix Monac) Vulg.; A C E L X Δ Ac. 133 69 Syrr Memph insert.
 * T. R. reads 'the eyes of the blind (man),' with A C E X Δ Ac. 69; M B L 133 omit 'the eyes of the blind (man)'.
 * I should read, literally, 'anointed him (M B A L 133 have 'him') C E X Δ Ac. omit) with the

mud on the eyes,' said *ἐλάσας αὐτὸν τὸ πᾶν τὸ ὄμαρ* (Syr-Pst Memph om. *τὸ πᾶν τὸ ὄμαρ*.)
 * T. R. reads 'that he was blind,' with E Δ Ac.; text M A B C D K L X 133 Am Syrr Memph.
 * T. R. adds 'but,' with M A D E Δ Ac. 69 Brix; B C L X 133 omit.
 * So M B C L X 35 (Am) Memph. T. R. omits 'said, No, but,' with A D E Δ Ac. 69 Brix.
 * T. R. adds 'then,' with M C D L X Ver; A B E Δ Ac. 133 69 Am Memph omit.
 * M B C D L 133 Am omit; A E X Δ Ac. Syrr Memph insert.
 * T. R. adds 'the pool of,' with A E Δ Ac. 35 69 Am; M B D L X 1 Memph omit.
 * M B D L X 133 Memph read 'having gone therefore'; A E Δ Ac. 69 read *ἔειπεν*.
 * M B L X 133 have *αὐτὸν*, not *εἰς*; T. R., with D E Δ Ac. 69, has *εἰς*; A Am Memph have neither.

* Some read *ἐν τῇ ἡμέρᾳ* for *εἰς*, with M B L X 31; A E Δ Ac. 133 69 Am Syrr Memph.
 * T. R. omits 'therefore,' with E Δ Ac. 33 Memph; M A B D L X 133 69 Ital (exc. Monac) Vulg insert.
 * M B L X 33 69 Memph omit; A E Δ Ac. 1 insert; M B add *εἰς*; A E Δ Ac. Syrr Brix add *εἰς*; D G L X H 133 69 Am Memph omit.
 * T. R. adds 'and said,' with E X Δ Ac. Memph; M A B D L 133 omit. Am has 'he said therefore, not 'answered'.
 * Some read 'They said therefore to him.' (M B D Am Memph leave out 'again'; A E L X Δ

Ac. Brix Syrr insert); A E Δ Ac. have *εἰς*; B D K L X 133 69; M^o Veru Memph have neither.
 * T. R. adds 'therefore,' with little authority.
 * T. R. adds 'therefore,' with little authority.
 * Many omit 'But,' with M B D G L 133 Memph; A E X Δ Ac. Am Brix Syrr insert.
 * T. R. adds 'and,' with M B D G L 133 Memph; A E X Δ Ac. 133 69 insert 'And'; T. R. omits, with A L Ital Vulg; M has *εἰς* added above the line.
 * M B D X 33 Syrr Memph omit *εἰς*; T. R. has it, with A E L Δ Ac. 133 69 Am.
 * M B L X 33 Memph omit 'And'; A E Δ Ac. 69 Am Syrr insert. 1 has *εἰς*.

who were with him heard these things, and they said to him, Are we blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin remains. (X.) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, he is a thief and a robber; but he that enters in by the door is [the] shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. This allegory spoke Jesus to them, but they did not know what it was [of] which he spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. All whoever comes before me are thieves and robbers; but the sheep did not hear them. I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have [it] abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep; but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves

the sheep and flees; and the wolf seizes them and scatters the sheep. Now he who serves for wages flees because he serves for wages, and is not himself concerned about the sheep. I am the good shepherd; and I know those that are mine, and am known of those that are mine, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. On this account the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father. There was a division again among the Jews on account of these words; but many of them said, He has a demon and maves; why do ye hear him? Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes? Now the feast of the dedication was celebrating at Jerusalem, and it was winter. And Jesus walked in the temple in the porch of Solomon. The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say [so] to us openly. Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me: but ye

See words here: the line is marked with data, no correction.

Some read "those that are mine know me," with B D L X and all others Syrr. test A E X A An. 133 69 and all others Syrr.

*Or "power," *ἐκουσία*, not *ἐκουσία*. It is often competency to do anything, but implying a right to do it as well as mere power. Hence used for magistracy.*

T. R. adds "therefore," with A D E A An. 133 69; B D L X and all others Syrr. insert.

M. D. 1 read "many therefore."

64 M A D X A An. Syrr. B L X (Mouth) inser.

64 B D G L X A An. Syrr. B L X (Mouth) inser.

64 B D L X A An. Syrr. B L X (Mouth) inser.

do not believe, for ye are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my Father. I and the Father are one. The Jews therefore again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came (and the scripture cannot be broken), do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? If I do not the works of my Father, believe me not; but if I do, even if ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him. They sought therefore again to take him, and he went away from out of their hand and departed again beyond the Jordan to the place where John was baptizing at the first; and he abode there. And many came to him, and said, John did no sign; but all things which John said of this [man] were true. And many believed on him there.

XI. Now there was a certain [man] sick, Lazarus of Bethany, of the

64 B E L M A An. 133 and others An. Mouth insert "as I told you;" A D E X A An. 133 insert.

64 B L X insert "and"; A D E X A An. various ins.

64 B D X insert "and"; A E L X A An. various ins.

T. R. adds "sayings," with D B A An.; A B E L X A An. 133 69 An. Mouth insert.

*A E X A An. 69 have *ἐκουσία*, *ἐκουσία*, "have faith in," be in that state; and so the T. R.; but*

*B D L K U D 133 read *ἐκουσία*, *ἐκουσία*.*

*The reading "and believe" is doubtful; A A A An. 69 An. Brix Syrr have *ἐκουσία*; B L X 133 Mouth *ἐκουσία*.*

village of Mary and Martha her sister. It was [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard, He is sick, he remained two days then in the place where he was. Then after this he says to his disciples, Let us go into Judea again. The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world; but if any one walk in the night, he stumbles, because the light is not in him. These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep. The disciples therefore said to him, Lord, if he be fallen asleep, he will get well. But Jesus spoke of his death, but they thought that he spoke of the rest of sleep. Jesus therefore then said to them plainly, Lazarus has died. And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him. Thomas therefore, called Didymus, said to his fellow disciples, Let us also go, that we may die with him. Jesus therefore [on] arriving found

Many read "in the Father," with B D L X A An. (Syrr); test A E A An. 133.

Or "But [the] Mary was she who," An.; or "that Mary."

64 A An. and so in ver. 36; cf. v. 29 and xvi. 27.

T. R. reads "the," with B D L X A An. 133.

Ver. test A D E F A An. 133 69 An. Mouth Syrr.

T. R. with C E L A An. 133 69 An. reads "He

*disciples therefore said," as *ἀκούσαντες* for *ἀκούσαντες*, with B D E H A An. 133 B C X Mouth; A has *ἀκούσαντες*.*

Or "twins."

T. R. adds "therefore," with A B A An. Vern. Syrr. B D K L X 133 69 An. Thib. omit.

64 B D L X 133 69 An. Brix Syrr. insert.

T. R. reads "And when he put forth his own sheep," with A B A An. 69 An. Brix Syrr. There is some difficulty about the reading here. W. leaves out "all" and "sheep," but it is corrected, putting in "all," and again erasing it. Vern. Ver. Col. Cuth have "all," the three latter "sheep" also.

B D L X 133 69 An. "sheep." The only real question is as to "all," which seems right.

B D L X 133 69 An. "the sheep;" A E X A An. 69 Brix Syrr. insert.

*B D L 133 Mouth omit. "Now he who serves for wages flees," A has a 24 authentic *δεύσει**

him to have been four days already²⁸ in the tomb. Now Bethany was near Jerusalem, about fifteen stadia²⁹ off, and many of the Jews came to Martha and Mary, that they might console them concerning their brother. Martha then, when she heard, Jesus is coming, went to meet him; but Mary sat in the house. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; but³⁰ even now I know, that whatsoever thou shalt ask³¹ of God, God will give thee. Jesus says to her, Thy brother shall rise again. Martha says to him, I know that he will rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life; he that believes on me, though he have died, shall live; and every one who lives and believes on me shall never die. Believest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world. And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. She, when she heard [that], rises up quickly and comes to him. Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.

Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved³² in spirit, and was troubled,³³ and said, Where have ye put him? They say to him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died? Jesus therefore, again deeply moved³⁴ in himself, comes to the tomb. Now it was a cave, and a stone lay upon it. Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days [there]. Jesus says to her, Did I not say to thee, that if thou shouldst believe, thou shouldst see the glory of God? They took therefore the stone away.³⁵ And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard me; but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me. And having said this, he cried with a loud voice, Lazarus, come forth. And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him

and let him go. Many therefore of the Jews who came to Mary and saw what he had done, believed on him; but some of them went to the Pharisees and told them what Jesus had done. The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many signs. If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said to them, Ye know nothing nor consider that it is profitable for you that one man die for the people, and not that the whole nation perish. But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation; and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. From that day therefore they took counsel that they might kill him. Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the disciples. But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves. They sought therefore Jesus, and said among themselves, standing in the temple, What do ye

think? that he will not come to the feast? Now the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

XII. Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom Jesus raised from among [the] dead. There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him. Mary therefore, having taken a pound of ointment of pure³⁶ nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says, Why was this ointment not sold for three hundred denarii and given to the poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it]. Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;³⁷ for ye have the poor always with you, but me ye have not always. A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the] dead. But the chief priests took counsel that they might kill Lazarus also, because

²⁸ And all have $\phi\epsilon\iota$ before or after $\kappa\alpha\iota\sigma\tau\alpha\varsigma$, except A* D Memph Syr-Pat which omit it.
²⁹ Some omit 'but,' with B* C* X 1 33 Ver.
³⁰ $\alpha\iota\sigma\chi\epsilon\iota\varsigma$.
³¹ $\alpha\iota\sigma\chi\epsilon\iota\varsigma$ (B* C* L X 33 69 Brix add $\delta\epsilon$.)
³² Or 'grieved.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of $\epsilon\mu\phi\alpha\iota\sigma\tau\alpha\iota$, found also in the Gospels (Matt. ix. 30; Mark i. 43; xiv. 5). It is originally 'snorting.' But here, as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with

many moderns, understand it as repressing what was passing in his own spirit, restraining himself. But then it would be reproving himself, which cannot be, and does not suit with $\epsilon\mu\phi\alpha\iota\sigma\tau\alpha\iota$, verse 38. Luman is quoted for 'grieving.' It may be 'grieved' is the best word. Epiphanius attributes $\epsilon\mu\phi\alpha\iota\sigma\tau\alpha\iota$ to the Lord as a proof of his humanity, along with other subjective feeling (vol. i. 1002). Compare the use of analogous words in Hebrew in Gen. xl. 6; 1 Sam. xv. 11.
³³ Or 'shuddered.'
³⁴ T. R. adds 'where the dead was laid' with E A $\delta\epsilon$; B* C* D L X 33 Ital (cve. Brix) Vulg omit; A K H 1 22 Brix add 'where he was,' $\alpha\delta\ \phi\epsilon$, only.
³⁵ $\tau\omega\iota\varsigma$.
³⁶ Some omit 'And,' with B* C* L; B* A* C* E X $\delta\epsilon$ Ac. Am Syrr Memph insert. D Brix $\kappa\alpha\iota\ \epsilon\phi\iota\sigma\tau\alpha\iota$.

* T. R. reads 'Jesus,' with B* C* D E K X $\delta\epsilon$ Ac. 33 69; A B C* L 1 Am Memph omit.
* T. R. with A B I $\delta\epsilon$ Ac. 1 33 69 Am Syrr. reads 'for as;' B D L M X T and some cursives Memph have 'for you;' M leaves out both.
* So B D 15 69; T. R. adds 'together,' reading $\sigma\upsilon\gamma\kappa\epsilon\iota\tau\alpha\iota$, with A B I L X $\delta\epsilon$ Ac. 1 33 69; Matt.
* T. R. reads 'his,' with A E X $\delta\epsilon$ Ac. 69 Ital; text B D I L F $\delta\epsilon$ 1 33 Am.
* T. R. adds 'both,' with D E G H I S T 33; B A B K L M U X $\delta\epsilon$ H 1 69 versions omit.
* Others read 'commandments,' as we say, 'orders,' with B I M 1; text A D E L X $\delta\epsilon$ Ac. 33 69 Ital Vulg Memph.
* Literally 'is.'
* B L X Ver Colb omit 'the dead;' A D E I $\delta\epsilon$ Ac. 1 33 69 Am Memph insert.

* T. R. omits 'Jesus,' reading 'he,' with H Ac.; B A B D E G I L $\delta\epsilon$ H 33 Am Memph have 'Jesus.'
* Or 'liquid,' a word difficult of interpretation, but most likely 'pure,' if used as from $\omega\iota\sigma\mu\epsilon$, it would be rather 'potable' than 'liquid.' See note to Mark xiv. 3.
* $\iota\omega$ (which many read with $\epsilon\upsilon\phi\alpha\iota\sigma\tau\alpha\iota$) is habitually used for $\sigma\epsilon\iota$ in John. He intimates it was now the time. See John xiv. 40, and Gen. i. 2 of LXX. In Genesis it answers to embalming in Hebrew. I have accepted the reading of B B D K L Q X H 33 Ital (cve. Brix) Vulg Memph, accepted by Lach., Tisch., Trög., Meyer and Alford, but rejected by De W., Griesb., box H in margin. The sense is the same. T. R., with A E I $\delta\epsilon$ Ac. Syrr. reads 'Let her alone,' or 'Suffer her; for the day of my preparation for burial has she kept this.'

many of the Jews went away on his account and believed on^a Jesus.

²² On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the king of Israel.

²³ And Jesus, having found a young ass, sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh, sitting on an ass's colt.

²⁴ [Now^d] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. The crowd therefore that was with him bore witness because^e he had called Lazarus out of the tomb, and raised him from among [the] dead. Therefore also the crowd met him because they had heard that he had done this sign. The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

²⁵ And there were certain Greeks among those who came up that they might worship^f in the feast; these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus. Philip comes and tells Andrew, [and again] Andrew comes and Philip, and they tell^g Jesus. But Jesus answered them saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit. He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal. If

any one serve me, let him follow me; and where I am, there also shall be my servant. [And^h] if any one serve me, him shall the Father honour.

²⁷ Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour. Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify [it] again.

²⁸ The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel has spoken to him. Jesus answered and said, Not on my account has this voice come, but on yours. Now is [the] judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up out of the earth, will draw all to me. But this he said signifying by what death he was about to die. The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man? Jesus therefore said to them, Yet a little while is the light amongstⁱ you. Walk while ye have the light, that darkness may not overtake^k you. And he who walks in the darkness does not know where he goes. While ye have the light, believe in^l the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

²⁹ But though he had done so many signs before them, they believed not on^m him, that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account they could not believe,

^a *scilicet*, but omit 'and again'; D has *salvo*, 'again,' omitting 'and,' M as in text.
^b B D L X 123 49 Am omit 'And'; A E A C Ec Brix Masp insert.
^c T R reads 'with,' with A E A C Ec; text M B D K L M X H 123 49 Ital Vulg Masp.
^d 'Overtake' is somewhat feeble; 'overtake so as to seize upon,'
^e *scilicet*.

³⁰ because Esaias said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted and I should heal them. These things said Esaias becauseⁿ he saw his glory and spoke of him. Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess [him], that they might not be put out of the synagogue: for they loved glory from men rather than glory from God.

³¹ But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me; and he that beholds me, beholds him that sent me. I am come into the world [as] light, that every one that believes on me may not abide in darkness; and if any one hear my words and do not keep^o [them], I judge him not, for I am not come that I might judge the world, but that I might save the world. He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day. For I have not spoken from myself, but the Father who sent me has himself given^p me commandment what I should say and what I should speak; and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

XIII. Now before the feast of the passover, Jesus, knowing that his hour had come that he should de-

part out of this world to the Father, having loved his own who were in the world, loved them to the end.^q And during^r supper, the devil having already put it into the heart of Judas [son] of Simon, Iscariote, that he should deliver him up, [Jesus^s] knowing that the Father had given him all things into his^t hands, and that he came out from God and was going^u to God, rises from supper and lays aside his^v garments, and having taken a linen towel he girded himself: then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded. He comes therefore to Simon Peter; and he^w says to him, Lord, dost thou^x wash my feet? Jesus answered and said to him, What I do thou^y dost not know^z now, but thou shalt know^z hereafter. Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not^{aa} part with me. Simon Peter says to him, Lord, not my feet only, but also my hands and my head. Jesus says to him, He that is washed all over^{ab} needs not to wash save^{ac} his feet, but is wholly clean; and ye^{ad} are clean, but not all. For he knew him that delivered him up: on account of this he said, Ye are not all clean. When therefore he had washed their feet and taken his garments, having^{ae} sat down again he said to them, Do ye know what I have done to you? Ye call me the Teacher and the Lord,

^a A C Ec 123 49 Syrr Memph insert. If left out we must read (ver. 4) 'he rises.' I leave it as the best place for the sense. Cf. Burgon, *Last 12 Verses*, 221.
^b *scilicet*.
^c Literally 'girds.'
^d *scilicet*. Some, with B D L Memph, omit 'and'; M has *est*, not *facies*. It has neither; A B C Ec have both; Am has *est*, but *facies* for *facies*.
^e The first 'know' is *scilicet*, the second *scilicet*; cf. viii. 12, and note to 1 Cor. viii. 1.
^f *scilicet*, 'washing applied to the whole body'; *scilicet* is 'to wash hands or feet.'
^g T R reads *scilicet*, with A E A C Ec; B C (D) L H 123 49 *scilicet*; M neither, omitting 'save his feet.'
^h Or 'he took his garments, and having,' as some read, with M^{ss} A L 33.
ⁱ T R reads 'when,' *scilicet*, with D E A C Ec 49 Am Syrr; *scilicet* M A B L M X 123 49 Memph.
^j Literally 'the glory of men . . . the glory of God.'
^k T R reads 'do not believe,' with A E A C Ec; *scilicet* M A B D E L X H 123 49 Ital (em. Brix Masp) Vulg Syrr Memph.
^l M A B H M X 123 49 *scilicet*; D E L A C Ec *scilicet*.
^m *scilicet* *scilicet*: 'to the end' does not give the full force of this expression, for it makes it refer merely to time; whereas going through with everything is, so it seems to me, implied.
ⁿ Or 'being finished,' *scilicet*, *scilicet* B L X; M *scilicet* corrected *scilicet*; *scilicet*, as text, A D E A C 123 49 Ital Vulg (*scilicet* *scilicet*).
^o Many omit 'Jesus,' with M B D L X Am; A

^a *scilicet*; so in verses 37, 42, 44, 46.
^b Some omit 'Now,' with M B L Q Am; A D E X A C Ec *scilicet*. Vulg Corb Brix Syrr Memph insert.
^c Or 'that,' *scilicet*. M A B and many others Am Brix and Stephens read *scilicet*, 'when.'
^d The word habitually translated 'do homan.'
^e T R reads 'and again Andrew and Philip tell,' with (D) R X A C Ec Am 123 49; A B L have

14 and ye say well, for I am [so]. If I
therefore, the Lord and the Teacher,
have washed your feet, ye also ought
15 to wash one another's feet; for I have
given you an example that, as I
have done to you, ye should do also.
16 Verily, verily, I say to you, The bond-
man is not greater than his lord, nor
the sent greater than he who has sent
17 him. If ye know these things, blessed
18 are ye if ye do them. I speak not
of you all. I know those whom I have
chosen; but that the scripture might
be fulfilled, He that eats bread with
me has lifted up his heel against me.
19 I tell you [it] now before it happens,
that when it happens, ye may believe
20 that I am [he]. Verily, verily, I
say to you, He who receives whom-
soever I shall send receives me; and
he that receives me receives him who
has sent me.

21 Having said these things, Jesus
was troubled in spirit, and testified
and said, Verily, verily, I say to you,
that one of you shall deliver me up.
22 The disciples therefore looked one
on another, doubting of whom he
spoke.^a Now^b there was at table one
of his disciples in the bosom of Jesus,
23 whom Jesus loved. Simon Peter
makes a sign therefore to him to ask
who it might be of whom he spoke.^c
24 But^d he, leaning^e on the breast
of Jesus, says to him, Lord, who is
it? Jesus answers, He^f it is to
whom I, after I have dipped the
morsel, give it. And^g having dipped
the morsel, he gives it to Judas (son

²¹ of Simon, Iscariote. And, after the morsel, then entered Satan into him.^m Jesus therefore says to him, What thou doest, do quickly. But none of those at table knew why he said this to him; for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. Having therefore received the morsel, he^m went out immediately; and it was night.
³¹ When therefore^p he was gone out Jesus says, Now is^q the Son of man glorified, and God is^r glorified in him.
²² If God be^s glorified in him, God also shall glorify him in himself, and shall
²³ glorify him immediately. Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye^t cannot come,
³⁴ I say to you also now. A new commandment I give to you, that ye love one another; as I have loved you,
³⁵ that ye^u also love one another. By this shall all know that ye are disciples of mine, if ye have love amongst yourselves. Simon Peter says to him, Lord, where goest thou? Jesus answered him,^v Where I go thou canst not follow me now, but thou shalt
³⁷ follow me after. Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee.
³⁸ Jesus answers,^w Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

JOHN XIV.

XIV. Let not your heart be troubled; ye believe on^s God, believe also on^s me. In my Father's house there are many abodes; were it not so, I had told you: for^s I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I^s am ye^s also may be. And ye know where I^s go, and ye know the way.* Thomas says to him, Lord, we know not where thou goest, and how can we know^s the way? Jesus says to him, I^s am the way, and the truth, and the life. No one comes to the Father unless by me. If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen him. Philip says to him, Lord, shew us the Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou^s, Shew us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I^s speak to you I do not speak from myself; but the Father who abides in me, he does the works. Believe me that I [am] in the Father and the Father^s in me; but if not, believe me^s for the works^s make themselves. Verily, verily, I say to you, He that believes on^s me, the works which I^s do shall he^s also do, and he

shall do greater than these, because
¹³ I go to the ³Father. And whatsoever
ye shall ask in my name, this will I
do, that the Father may be glorified
¹⁴ in the Son. If ye shall ask any-
thing in my name, I will do it.
¹⁵ If ye love me, keep my command-
¹⁶ ments. And I will beg^e the Father,
and he will give you another Com-
forter,^e that he may be^e with you for-
¹⁷ ever, the Spirit of truth, whom the
world cannot receive, because it does
not see him nor know him; but^t ye
know him, for he abides with you,
¹⁸ and shall be in you. I will not leave
you orphans, I am coming to you.
¹⁹ Yet a little and the world sees me
no longer; but ye^e see me; because
²⁰ I live ye^e also shall live. In that
day ye^e shall know^e that I [am]
in my Father, and ye in me, and I in
²¹ you. He that has my command-
ments and keeps them, he^e it is that
loves me; but he that loves me shall
be loved by my Father, and I will
love him and will manifest myself to
²² him. Judas, not the Iscariote, says
to him, Lord, ²³how is it that thou
wilt manifest thyself to us and not
²⁴ to the world? Jesus answered and
said to him, If any one love me, he
will keep my word, and my Father
will love him, and we will come to
him and make our^t abode with him.
²⁵ He that loves me not does not keep
my words; and the word which ye
hear is not mine, but [that] of the

* See note to Matt. x. 24.
 4^a [The] apostle,¹ *ἀποστόλος*.
 * *ἀπὸ ἀπὸς*, 'from this present time.' He has not told them previously thus. *ἄρτι*, 'now,' is a point of time from or to which time is counted; *εἰς* the fact of existing time, as a present space or period; that which for God is always.
 * *ἔχει* *ἐν*, with A D E L X A Ac. RC omit; but *ἔχει* *ἐν* at the end of a line, and then adds *ἐν* of *ἰουδαίαν* in the middle of the sentence.
 * Literally 'speaks'; so in ver. 24.
 5^a RC L omit. Now; NAC² D E X A Ac. 1. 133
 6^a Syrr² Memph have it. ¹ *revers*.
 * So A D E A Ac. Syrr (Vere), with T. K.; but Ver Goltb Irlx Corp of old Latin as RC L X Ac. 33; that is, 'Simon Peter makes themselves a sign to him (reverse) and says to him, Say [some thing]

Ask¹ who is it of whom he speaks; so the Vulf, only it omits 'say,' & has both readings.
¹ Readings vary as to *se* & *ale*. B C Palat omitting both; * D L M X 1 13 33 69 have *ale*.
² *accusing, testifies*.
³ * Same adal *dress*, 'thus,' with B C E A & & 13 38; * A D U I 9 49 Ital Vulf Syrr, with T. R., omit.
⁴ * R C L X 33 read 'Having therefore' text & (D) E & & (69) An Syrr Memphis.
⁵ Stephens 3rd ed. (not T. R.) omits 'therefore' with A E & & Syrr.
⁶ Literally, 'has been glorified,' *glorified*.
⁷ * Has *serp*, with A C D E X & & Syrr; B C* L Ital (ex, Monac) Vulf Memphis omits.
⁸ 'T. R. reads' answered him, with (D) E & & Vulf (but K M P An omit 'him'); text * A B C* L X (1) 33 69 Syrr. (1 adds 'him').

* *A*: so ver. 12; xvi. 9; xvii. 20; see i. 12.
 * T.R. omits "I will" with E & A; 1; test M A
 B C D L X H 22 69 Vole Memph.
 * "Mark read," and ye know the way: whether I
 go," with H C^o L Q X N 28 Memph.; A C^o D E N
 Δ Ae. 1 cō lial (exc. Ven.) Vole Syrr as T. K.
 * B C^o D read: do we know - N has kai me v.
 h. cōlōnē tēnōnē.
 * T. R. (not Steph.) adds love with 1 and others.
 * T. R. Δ 23 omit: M: ABIEQX Δ Δ, insert.
 Monita hie, added by first corrector. * *Δ* excise.
 * T. R. reads "my," with E & A; 8; Syrr; M A B
 D L Q X H 1 27 33 69 Ital (exc. Palat) Vole
 Memph omit.
 * *Exposition.* It is to be remarked here, as noticed
 by others, that two words are used for asking or
 demanding, *wōle* and *equisse*; the latter familiar,
 the former supplicatory. The former is never
 used of Christ with the Father save by Martha
 as to God, which confirms this view of the word

Both words are used of the disciples with Christ; only the former of the disciples with the Father. Here *queritur*. In vers. 12, 14 it is *aversa*.

* I have used the word 'Comforter' for want of a better. It is one who carries on the cause of any one and helps him. This Christ did on earth; this (1 John 1). He does now in heaven, and the Holy Ghost on earth; 'manages our cause, our affairs, for us.' If 'sollicitor' were not too common, it just answers the sense.

* T. R. reads 'solide', with A D E F A 1 69 Am; text B H L Q X 68 Syr-Cri & Pst Mempli.

* Some omit 'but', with B H Q Verc Ver; but A D E L X 69 Am 133 69 Am Syr Mempli have it.

* *concordantia*, see note to 1 Cor. viii. 7.

* G G & A and many others 1 Cor. viii insert 'and'. A B D E L X 33 Ital (ex. Monac) Vulg Mempli omit.

* T. R. reads '(our) i. e. has concordantia' with A E F A & A. Instead of the middle *concordantia*, the reading of B H L X P 1 133 33 69 and others.

²⁵ Father who has sent me. These things I have said to you, abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and will bring to your remembrance all the things which I have said to you. I leave peace with you; I give my peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear. Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for [my] Father is greater than I. And now I have told you before it comes to pass, that when it shall have come to pass ye may believe. I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing; but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

XV. I am the true vine, and my Father is the husbandman. [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth more fruit. Ye are already clean by reason of the word which I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me. I am the vine, ye [are] the branches. He that abides in me and I in him, he bears much fruit; for without me ye can do nothing. Unless any one abide in me he is cast out as the

branch, and is dried up; and they gather them and cast them into the fire, and they are burned.

² If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you.

³ In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.

⁴ As the Father has loved me I also have loved you: abide in my love. If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love. I have spoken these things to you that my joy may be in you, and your joy be full. This is my commandment, that ye love one another, as I have loved you. No one has greater love than this, that one should lay down his life for his friends. Ye are my friends if ye practise whatever I command you. I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you. Ye have not chosen me, but I have chosen you, and have set you that ye should go and [that] ye should bear fruit, and [that] your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you. These things I command you, that ye love one another. If the world hate you, know that it has hated me before you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates

you. Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours. But they will do all these things to you on account of my name, because they have not known him that sent me.

¹¹ If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me hates also my Father. If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. But that the word written in their law might be fulfilled, They hated me without a cause.

¹² But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, he shall bear witness concerning me; and ye too bear witness, because ye are with me from [the] beginning.

XVI. These things I have spoken unto you that ye may not be offended. They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God; and these things they will do because they have not known the Father nor me.

⁵ But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said [them] unto you. But I did not say these things unto you from

the sense that His presence and all that He does affords this demonstration.

⁶ Some read 'this' with M B D L 1 33 Am. Some insert 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'all' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z.

⁷ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

⁸ A B (L) 11 12 25 69 Am Syrr read 'their' T. R. with M D E F G H I J K L M N O P Q R S T U V X Y Z. D L H 13 69 Verc Am omit 'them' after 'remember.'

⁹ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

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¹⁴ If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me hates also my Father. If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. But that the word written in their law might be fulfilled, They hated me without a cause.

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⁵ But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said [them] unto you. But I did not say these things unto you from

the sense that His presence and all that He does affords this demonstration.

⁶ Some read 'this' with M B D L 1 33 Am. Some insert 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'all' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z.

⁷ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

⁸ A B (L) 11 12 25 69 Am Syrr read 'their' T. R. with M D E F G H I J K L M N O P Q R S T U V X Y Z. D L H 13 69 Verc Am omit 'them' after 'remember.'

⁹ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

[the] beginning, because I was with you. But now I go to him that has sent me, and none of you demands of me, Where goest thou? But because I have spoken these things to you, sorrow has filled your heart. But I say the truth to you, it is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment: of sin, because they do not believe on me; of righteousness, because I go away to [my] Father, and ye behold me no longer; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but ye cannot bear them now. But when he is come, the Spirit of truth, he shall guide you into all the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce to you what is coming. He shall glorify me, for he shall receive of mine and shall announce [it] to you. All things that the Father has are mine; on account of this I have said that he receives of mine and shall announce [it] to you. A little while and ye do not behold me; and again a little while and ye shall see me, [because I go away to the Father]. [Some] of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while

the sense that His presence and all that He does affords this demonstration.

⁶ Some read 'this' with M B D L 1 33 Am. Some insert 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'all' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z. Some read 'the' with A B C D E F G H I J K L M N O P Q R S T U V X Y Z.

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¹³ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

¹⁴ A B (L) 11 12 25 69 Am Syrr read 'their' T. R. with M D E F G H I J K L M N O P Q R S T U V X Y Z. D L H 13 69 Verc Am omit 'them' after 'remember.'

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²¹ T. R. adds 'to you' with M D L 1 (33) 69 and some others.

and will make [it] known; that the love with which thou hast loved me may be in them and I in them. (XVIII.) Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he¹ and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazarean. Jesus² says to them, I am [he]. And Judas also, who delivered him up, stood with them. When therefore he said to them, I am [he], they went away backward and fell to the ground. He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazarean. Jesus answered, I told you that I am [he]; if therefore ye seek me, let these go away; that the word might be fulfilled which he spoke, [As to] those whom thou hast given me, I have not lost one of them. Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus. Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it? The band therefore, and the chiliarch,³ and the officers of the Jews, took Jesus and bound him: and they led him away to Annas first; for he

was father-in-law to Caiaphas, who was high priest that year. But it was Caiaphas who counselled the Jews that it was better that one man should perish⁴ for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore, who was portress, says to Peter, Art thou⁵ also of the disciples of this man? He⁶ says, I am not. But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter⁷ was standing with them and warming himself. The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews⁸ come together, and in secret I have spoken nothing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they⁹ know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Annas [then]¹⁰ had sent him bound to Caiaphas the high priest. But Simon Peter was standing and warming himself. They said there-

22 23 Ital Vulg Memph; 'perish' AC²RY Δ &c.
 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 1. D (Verc) Ver omit 'Jesus'; HACH LXY Δ &c. I 23 40 Am Syrr Memph insert; B (Verc) put it in after *epi* *epi*.
 2. T. R. reads 'thy sword,' with I 40; text H A B C D and all uncials 23 Ital Am Syrr Memph.
 3. Strictly 'the commander of a thousand men' (a military tribune).
 4. Many read 'die,' with HBC² D L X 1 13 22
 5. B C L X 1 13 22 Am Memph add 'also.'
 6. T. R. has 'the,' with A 1 and other cursives.
 7. T. R. reads 'where the Jews always,' with D E Y Δ &c.; text H A B C² L X 1 13 22 40 Ital (exc. Monac) Vulg Memph.
 8. Stephens, not Ellw., omits *etc.*, with A C D E Y Δ &c.; B C² L X 1 13 22 have it; H 13 69 44.
 9. *et* *et*.
 10. T. R. omits 'came to him' and 'with A D E Y Δ &c. 1; H B L X 1 13 22 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

fore to him, Art thou¹ also of his disciples? He² denied, and said, I am not. One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? Peter denied therefore again, and immediately [the] cock crew. They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And they³ entered not into the praetorium, that they might not be defiled, but⁴ eat the passover. Pilate therefore went out to them⁵ and said, What accusation do ye bring against this man? They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee. Pilate therefore said to them, Take him, ye⁶, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the king of the Jews? Jesus answered [him]⁷, Dost thou⁸ say this of thyself, or have others said it to thee concerning me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I

am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews? They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber. XIX. Then Pilate therefore took Jesus and scourged [him]. And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, and came to him and said, Hail, king of the Jews! and gave him blows on the face. And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him no fault whatever. (Jesus therefore went forth without, wearing the crown of thorns and the purple robe.) And he says to them, Behold the man! When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye¹ and crucify [him], for I find no fault in him. The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God. When Pilate therefore heard this word, he was the rather afraid, and went into the praetorium again and says to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore says to him, Speakest thou not

1. *et* *et*.
 2. T. R. adds *etc.*, with C² H L X Y Δ &c. 23 40; H A B C² D 1 2 Am omit.
 3. H B C² L X 1 13 22 40 Ital (exc. Monac) Vulg add 'without' A C D E Y Δ &c. Memph omit.
 4. Many omit 'him,' with A B C² D L M U X Y H 1 13 22 Am Memph; H has it, with C² E Δ &c. 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 5. T. R. omits 'came to him' and 'with A D E Y Δ &c. 1; H B L X 1 13 22 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Monac) Vulg Memph insert.
 1. I have ventured to read 'And' instead of 'Therefore' with A B C L X 1 13 22; C is wanting there; H D F I Am omit 'Therefore,' but have no 'And.' T. R. 'Therefore,' with E Y Δ &c. 40.
 2. H A D E Y Δ &c. 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
 3. H B C L X 1 13 22 40 Ital (exc. Monac) Vulg omit; A E Y Δ &c. versions insert.
 4. H A 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Jesus standing [there], and knew not
 14 that it was^t Jesus. Jesus says to her,
 Woman, why dost thou weep? Whom
 seekest thou? She,^t supposing that it
 was^t the gardener, says to him, Sir,
 if thou^t hast borne him hence, tell
 me where thou hast laid him, and I^t
 15 will take him away. Jesus says to
 her, Mary. She, turning round, says
 to him in Hebrew,^t Rabboni, which
 16 means Teacher. Jesus says to her,
 Touch me not, for I have not yet
 ascended to my^t Father; but go to
 my brethren and say to them, I ascend
 to my Father and your Father, and
 18 [to] my God and your God. Mary of
 Magdala comes bringing word to the
 disciples that she had seen the Lord,
 and [that] he had said these things
 to her.

12 When therefore it was evening on
that day, which was the first [day]
of the week, and the doors shut where
the disciples were,¹ through fear of
the Jews, James came and stood in the
midst, and says to them, Peace [be]
20 to you. And having said this, he
shewed to them his hands and his
side. The disciples rejoiced there-
fore, having seen the Lord. [Jesus²]
31 said therefore again to them, Peace
[be] to you: as the Father sent me
forth, I³ also send you. And having
41 said this, he breathed into [them],
and says to them, Receive [the] Hol-
43 Spirit: whosesoever sins ye remit,
they are remitted⁴ to them; whose-
51 soever [sins] ye retain, they are retain-
53 ed. But Thomas, one of the twelve,
called Didymus,⁵ was not with them
55 when Jesus came. The other disci-
ples therefore said to him, We have

seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark* of the nails, and put my hand into his side, I will not* believe. And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace [be] to you. Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and he no longer unbelieving, but believing. *Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me* thou hast believed: blessed they who have not seen and have believed.

30 Many other signs therefore also
Jesus did before his' disciples, which
31 are not written in this book; but
these are written that ye may believe
that Jesus is the Christ, the Son of
God; and that believing ye might
have life in his name.

XXI. After these things Jesus^a manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples. Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth and went on board,^b and that night took nothing. And early morn already breaking,^c Jesus stood on the shore; but the disciples however did not know that it was Jesus. Jesus there

fore says to them, Children,² have ye anything to eat? They answered him, No. And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. Jesus says to them, Bring of the fishes which ye have now taken. Simon Peter³ went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent. Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou? knowing that it was⁴ the Lord. Jesus⁵ comes and takes the bread and gives it to them, and the fish in like manner. This is already the third time that Jesus had been manifested to the⁶ disciples, being risen from among [the] dead.⁷ When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas,⁸ lovest thou me more than these? He says to him, Yes, Lord; thou knowest⁹ that I am attached to thee. He says to him, Feed my lambs. He says to him again a second time, Simon, [son] of Jonas,⁹ lovest thou me? He says to him, Yes,

Lord; thou knowest¹⁷ that I am attached to thee. He says to him, Shepherd my sheep. He says to him the third time, Simon, [son] of Jonas,¹⁸ art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest¹⁹ all things; thou knowest²⁰ that I am attached to thee. Jesus²¹ says to him, Feed my sheep. Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire. But he said this signifying by what death he should glorify God. And having said this, he says to him, Follow me. Peter turning round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up? Peter,²² seeing him,²³ says to Jesus, Lord, and what [of] this [man]? Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow thou²⁴ me. This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?

⁵⁴ This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is true. And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.²

* Literally, "is." * Genus.
 * T. R. omits "in Hebrew," with A E K &c. 140
 Am = B D L O X & B^s 389. Memphis insert.
 * Many omit "my," reading "This Father, with
 M B D A N L O X &c. Am Srrr Memphis insert.
 * T. R. adds "gathered," with B L &c. Am
 Memphis. B A B D I A Vire Memm Am Srrr omits.
 * M D L O X Am Memphis omit + "twice"; A B H
 L & A c. Srrr insert. Burgen, *Lectures* 15 Verse, etc.
 * M A D O X I 15 & Burgen, *Lectures* 15 Verse, etc.
 with B^s E I A &c. (B), different.
 * Or "twins."
 * A I Am read verse, "place," for the second
 view; M^s reads "into his hand."

* "no pop," in no wine,
A T. R. reads "And," with A C² E & Ac. Barry; M
C² D G L X 1 33 69 Ital (see. Munich) Vulg
Memph omit.
T. R. reads "Thomas," with Vulg; Ital Am
and Barry all else omit.
A B E S A A D Brit unit reads. (T has it.)
s A B E L A C have "Jesus," D M omit.
* T. R. reads "and," with A C² E & Ac.
M C² D L X 1 33 69 Ital Vulg Memph omit.
* "and," with (A B C) E L and a few curs.
(see A B). T. R. reads "ye," "being come,"
with M C² D P X & Ac. 1 33 69 Am.
1. Literally "is."

*readin'. *Literally "is."
= M B C L X I 27 33 Memphis add *eds*, therefore.
* T. H. adds "therefore," with A E A Ac. Br.
Corb Memphis; = M B C D L X I 27 33 omit.
* T. R. reads "his," with D E X A Ac. Memph.
Syr.; = M B C L X I 27 33 Am omit.
† Many read here *Iookou* or *Iookou*, for *Iam*.
with M B C D L; *Iam* A C E A Ac. I 23 69 Syr.
‡ Conscious knowledge, often.

* Objective knowledge, presentative.
 * B D 133 Ital (esp. Brax) Vulg Memph omitt
 & Inscr.
 * T. R. adds "But," with B D E X & Ae, 1 & 4
 Brx Memph; A B C H I 23 Am omitt.
 * B C D 133 Am Memph add "them" or "there-
 fore, etc.; A E X & Ae, omitt.
 * T. R. adds "Amen," with B D & Ae, Am; A B C
 D 133 Ital (esp. Calb Brax) Syrr Memph omitt.

ACTS OF THE APOSTLES.

I. I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to teach, until that day in which, having by [the] Holy Spirit charged the apostles whom he had chosen, he was taken up; to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me. For John indeed baptised with water, but ye shall be baptised with [the] Holy Spirit after now not many days.

They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel? And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority; but ye will receive power, the Holy Spirit having come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth. And having said these things he was taken up,

they beholding [him], and a cloud received him out of their sight.

And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off. And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Mattheus, James [son] of Alphaeus, and Simon the zealot, and Jude [the brother] of James. These gave themselves all with one accord to continual prayer, with [several] women, and Mary the mother of Jesus, and with his brethren.

And in those days Peter, standing up in the midst of the brethren, said, (the crowd of names [who were] together [was] about a hundred and twenty,) Brethren, it was necessary that the scripture should have been

fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those who took Jesus; for he was numbered amongst us, and had received a part in this service. (This [man] then indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.) And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.) For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership. It is necessary therefore that of the men who have assembled with us all [the] time in which the Lord Jesus came in and went out amongst us, beginning from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias. And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou

hast chosen, to receive the lot of this service and apostleship, from which Judas transgressing fell to go to his own place. And they gave lots on them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing, they were all together in one place. And there came suddenly a sound out of heaven as of a violent impetuous blowing, and filled all the house where they were sitting. And there appeared to them parted tongues, as of fire, and it sat upon each one of them. And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven. But the rumour of this having spread, the multitude came together and were confounded, because each one heard them speaking in his own dialect. And all were amazed and wondered, saying, Behold, are not all these who are speaking Galileans? and how do we hear [them] each in our own dialect in which we have been born, Par-

* *ἀκούω*, *ἀκούω*, *ἀκούω* has the sense of 'receiving' (see ver. 8), or when more active, of 'taking'; but in general in the New Testament, *ἀκούω* has the more active sense; always indeed, unless in Mark xvi. 19, 1 Tim. iii. 16, and this chapter, in all which it speaks of the ascension, where its force is 'taken up'; *ἀκούω* is more passive reception, as in Acts iii. 21.

* Compare Josephus, Ant. xiv. 13. 10: the same phrase exactly.

* The word 'authority' does not please me in English here; but it is important to distinguish it from 'power' (*ἐξουσία*) in what follows: *ἐξουσία* is 'a right,' 'an authority' one possesses; cf. Luke x. 19, and the note to Matt. x. 1.

* Here *ἀκούω* has a simple passive sense.

* T. E. reads 'to me,' with E 13 31 61 and others Am Syrr Memph; 'my' with A B C D.

* Or 'land.' See chap. xiii. 47.

* Literally 'from their eyes,' 'received' here is *ἐκλήθησαν*, 'to take up' or 'in.'

* T. E. reads 'and James and John,' with E 13 31; text with A B C D 61 Am Memph.

* T. E. adds *καὶ τὰς γυναῖκες*, and supplication, with C 13 31 and others; with A B C D E 61 Am Syrr Memph omit.

* T. E. reads 'disciples,' with C 13 31 61 Syrr; text with A B C 13 Am Memph.

* In Greek, 'men brethren.' This is a Hebrewism and means no more than 'brethren.' In some cases it misleads, as in 'men, brethren, and fathers,' as if there were three classes, whereas it is no more than 'ye men who are brethren and fathers.'

* A B C 61 Am Memph read as in text; C 13 31 61 Syrr have as T. E. 'this.' Alford,

Meyer, and De Wette think that in versions it is wrongly omitted.

* T. E. reads 'with us,' with 13 31 and several cursives Syrr; text with A B C D E 13 61 Am Memph.

* *εἰς*, Used for 'having' by whatever means. See Matt. x. 9; Luke xviii. 12; cf. note to Luke xxi. 19.

* T. E. has *καὶ*, with 13 and other cursives; with A B C D E 13 31 61 omit.

* Some omit 'own,' with A B C D; A H C E &c. 13 31 61 insert.

* Or 'at every time that,' with A B C (D) 61 Am omit &c. before that; with C 13 31 have it.

* *εἰς*, referring properly only to 'came in.'

* A B C D Am Memph read *ἐκείνη*, 'place.'

* T. E. with A C 13 31 61 Syrr, *ἐκείνη*, 'lot.'

* T. E. reads 'their lots,' with D E 13 31; text with A B C D 13 61 Am Memph.

* It was come and running its course of fulfilment as a fact.

* T. E. reads 'all with one accord,' with C 13 31 and others; with A B C 61. D Memph Theb read 'all' only.

* *εἰς* is not 'wind,' but they heard blowing, as of hard breathing, for which it is also used. I do not like the word 'blast,' it is too sudden

and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

* *καὶ*, *καὶ*, (N) B 61 Syrr. T. E. reads *καὶ* *καὶ* *καὶ*, with A B 13 31 Am; C 13 31 61; N D Memph Syrr read *καὶ* *καὶ* *καὶ*, 'they sat,' but it is A B C D 13 31 61 have *καὶ* *καὶ* *καὶ*, 'it sat,' as T. E.

* Or 'this voice having taken place.' In spite of De Wette and Alford, I believe what is in the text to be the sense. Ruined, accepted by Bloomfield and others, takes it as the loud voice of the speakers. But this is not done, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was what happened at the place which brought the crowd there: that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those who came was hearing their own tongues. Alford says Gen. xiv. 18 and Jer. xvii. (L.) &c. are no examples. Why not? The rumour of Jacob's coming spread to Pharaoh's house. Schleusener, who does not accept this sense, admits it as being right in Hebrew and Septuagint Greek.

* T. E. adds 'to one another,' with C 13 31 61 Syrr; with A B C 61 Am Memph omit.

thians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judaea, and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt and the parts of Libya which adjoin Cyrene, and the Romans sojourning [here], both Jews and proselytes, Cretans and Arabians, we hear them speaking in our own tongues the great things of God?¹² And they were all amazed and in perplexity, saying one to another, What would this mean? But others mocking¹³ said, They are full of new wine.¹⁴ But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judaea, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my words: for these are not full of wine, as ye suppose, for it is the third hour of the day; but this is that which was spoken through the prophet Joel.¹⁵ And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with¹⁶ dreams; yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy. And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:

¹² the sun shall be changed to darkness and the moon to blood before the great and gloriously appearing day of [the] Lord¹⁴ come. And it shall be that whosoever shall call upon the name of [the] Lord¹⁴ shall be saved. Men of Israel,¹⁵ hear these words: Jesus the Nazarene, a man borne witness to¹⁶ by God to you by works of power and wonders and signs, which God wrought by him in your midst, as yourselves¹⁷ know—him, given up by the determinate counsel and foreknowledge of God, ye¹⁸ by [the] hand of lawless [men],¹⁹ have crucified and slain. Whom God has raised up, having loosed the pains of death, inasmuch²⁰ as it was not possible that he should be held by its power; for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may not be moved. Therefore has my heart rejoiced and my tongue exulted; yea more,²¹ my flesh also shall dwell in hope, for thou wilt not leave my soul in hades, nor wilt thou give thy gracious²² one to see corruption. Thou hast made known to me [the] paths of life, thou wilt fill me with joy with thy countenance. Brethren,²³ let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is amongst us unto this day. Being therefore a prophet, and knowing that God had

sworn to him with an oath, of the fruit of his loins²⁴ to set upon his throne; he, seeing [it] before, spoke concerning the resurrection of the Christ,²⁵ that neither has he been²⁶ left in hades nor his flesh seen corruption. This Jesus has God raised up, whereof all we are witnesses.²⁷ Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out²⁸ this which ye²⁹ behold and hear. For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand until I have put thine enemies [to be] the footstool of thy feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both³⁰ Lord and Christ.³¹ And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?³² And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of³³ sins, and ye will receive the gift of the Holy Spirit.³⁴ For to you is the promise and to your

children, and to all who [are] afar off, as many as [the] Lord our God may call. And with many other words he testified and exhorted them,³⁵ saying, Be saved from this perverse generation. Those then who had accepted³⁶ his word were baptised; and there were added in³⁷ that day about three thousand souls.³⁸ And they persevered in the teaching and fellowship of the apostles,³⁹ in breaking of bread and prayers. And fear was upon every soul, and many wonders and signs took place through the apostles' means. And all that believed were together, and had all things common, and sold their possessions and substance, and distributed them to all, according as any one might have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart, praising God, and having favour with all the people; and the Lord added [to the assembly]⁴⁰ daily those that were to be saved.⁴¹ III. And Peter and John went up together⁴² into the temple at the hour of prayer, [which is] the ninth [hour];⁴³ and a certain man who was lame from

¹² *ἡμετέρας*, which is read by A B C D¹⁰ I¹ 13 61, is a stronger word than *ἀλλοτρίων*, the reading of T. R., with E F¹⁰ 31. It is literally mocking.
¹³ T. R. reads 'shall dream dreams,' *ὁρασεις*, with E P 31 Am.; text A B C D¹⁰ 13 61.
¹⁴ *ἡμετέρας*, in Hebrew *אֲנִי*, 'terrible, wonderful.' But *ἡμετέρας*, though used for 'illustrious,' 'glorious,' has in it the sense of 'manifestation, appearing, displaying itself.' Compare Tit. ii. 11, 13. (H D omit *καὶ ἡμετέρας*, 'and gloriously appearing.')
¹⁵ *ἡμετέρας*, without article, for 'Jehovah,' and so ii. 22; see note to Luke i. 15.
¹⁶ *ἡμετέρας*, *ἡμετέρας*; lit. 'Men, Israelites;' see note to i. 15. The same form occurs in iii. 12, and similarly elsewhere: cf. ii. 18, *ἡμετέρας*.
¹⁷ *ἡμετέρας*; 'borne witness to, to you,' is not, I am aware, agreeable English; but 'ap-

proved,' in the modern use at any rate, is not the sense; and 'among you' is better. The manifestation or demonstration was to the Jews. The witness was borne to them, collectively to Jesus as its subject.
¹⁸ T. R. adds 'also,' with C¹⁰ P 13 and many cursives; A B C¹⁰ D E 31 61 Am. Memph. omit.
¹⁹ T. R. adds *ἡμετέρας*, 'having taken,' with D E P 13 31; A B C¹⁰ 61 Am. Memph. omit.
²⁰ T. R. reads 'with lawless hands,' with C¹⁰ E P 31 Am. Memph.; text A B C¹⁰ D 13 61.
²¹ Or 'even so.'
²² H D read 'my Lord.'
²³ In 34 *καὶ* corresponds to the Hebrew *וְ*, which means 'and more also,' &c.
²⁴ Or 'holy.' But it is *ἅγιος*, corresponding to the Hebrew *קֹדֶשׁ*, not *אֱלֹהִים* and *אֱלֹהִים*; see note to chap. xiii. 34, 35.
²⁵ See note to chap. i. 35.

²⁶ T. R. adds 'as concerning the flesh to raise up the Christ,' with D¹⁰ P 13 31; A B C D¹⁰ 61 Am. Syr-Pal. Memph. omit.
²⁷ Or 'of Christ.'
²⁸ T. R. reads 'that his soul has not been,' with (C¹⁰) E P 13 31; text A B C¹⁰ D 61 Am. (Syr-Pal. Memph.).
²⁹ T. R. adds 'now,' with C¹⁰ E P 13 31 and others; A B C¹⁰ D G Am. Memph. omit; D has *ἐν*, 'continuing hence.'
³⁰ T. R. (not *ἡμετέρας*) omits 'both,' with some cursives Syr-Pal. Memph.; A B C D E P 13 31 61 Am. insert.
³¹ Literally 'men brethren.' See note to i. 16.
³² Some add 'ye,' with A B C (C) 61 Am. Memph.; D E P 13 31 Syr. omit; G has *αὐτοὶ*.
³³ T. R. omits 'them,' with E P 13 31 and others; A B C D G Am. Memph. insert.
³⁴ *ἡμετέρας* is 'to receive in full,' or 'with satisfaction'; or, as to an opinion or teaching, 'to accept and receive it as true.' T. R. adds *ἡμετέρας*, 'chiefly,' with H P 13 31 and others Syr; A B C D G Am. Memph. omit.
³⁵ T. R., with E P 13 31 and other cursives, omits *καὶ*.
³⁶ T. R. adds 'and,' with E P 13 31 Am.; A B C D¹⁰ 61 Am. Syr-Pal. Memph. omit.

³⁷ See note to chap. iii. 1.
³⁸ *καὶ ἡμετέρας*, the remnant of Israel whom God was sparing. The word is used for this class in the LXX in the prophets. The Lord now added these to the christian assembly. It is used chiefly for *αὐτοὶ* and *οὗτοι*, 'to escape.' As to the form of the word, *ἡμετέρας*, *ἡμετέρας*, *ἡμετέρας* are all found in the LXX. The difference of *ἡμετέρας* is that it gives the character instead of the fact; as I might say, 'the spared ones,' or 'those to be spared,' or 'the fact,' 'those who have been spared.' It is not this last here. It is the class of persons God was then saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xiii. 35. 'Are the *ἡμετέρας*, that class, few?' So the English means there—'that to be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schoetgen.
³⁹ A B C G 61 Am. Memph. omit *καὶ ἡμετέρας*, 'to the assembly,' ii. 47, and read, *καὶ ὁ ἀπὸ ἡμετέρας*, thus linking 'together' with the end of chap. ii.; but as it is disputed, I have changed nothing. The sense is substantially the same. *ἡμετέρας* is used as it is here. See Kypke on the verse. It means simply 'together.' Probably we should read 'the Lord added together daily

his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple; who, seeing Peter and John about to enter into the temple, asked to receive alms. And Peter, looking steadfastly upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazarene rise up and walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people ran together to them in the porico which is called Solomon's, greatly wondering. And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk? The God

of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go. But ye denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you; but the originator of life ye slew, whom God raised from among [the] dead, whereof we are witnesses. And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all. And now, brethren, I know that ye did it in ignorance, as also your rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ should suffer. Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord, and he may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. Moses indeed said, A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say

to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these days. Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his servant, has sent him, blessing you in turning each one [of you] from your wickedness.

IV. And as they were speaking to the people, the priests and captain of the temple and the Sadducees came upon them, being distressed on account of their teaching the people and preaching by Jesus the resurrection from among [the] dead; and they laid hands on them, and put them in ward till the morrow; for it was already evening.

But many of those who had heard the word believed, and the number of the men had become [about] five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the] high priestly family; and having placed them in the midst they inquired, In what power or in what name have ye done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders [of Israel],

if we this day are called upon to answer as to the good deed [done] to the infirm man, how he has been healed, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye have crucified, whom God has raised from among [the] dead, by him this [man] stands here before you sound [in body]. He is the stone which has been set at nought by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus. And beholding the man who had been healed standing with them, they had nothing to reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it. But that it be not further spread among the people, let us threaten them severely? no longer to speak to any man in this name. And having called them, they charged [them] not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; for

such as should be saved. And Peter (or, 'Now Peter') and John went up into the temple. The text follows E P 13 (31) Syrr.
* A B D Theb omit 'rise up and.' A C E G P 13 31 61 Am versions insert.
* T. R., with D E P 13 31, omits *airos*; text M A B C 61 Am Syrr.
* Some leave out 'and,' with A D; M B C E P 13 31 61 versions insert. D omits also 'walking and leaping.'
* *airos*. (A C G 61 read *airos*.)
* T. R. reads 'as the lame man that had been healed' with P 13 31; text M A B C D E 61 Am Syrr Memph.
* *airos*.
* *airos*, a word difficult, not to understand, but to render in English. It is a 'leader,' but it is more. It is used for one who begins and sets a matter on, the *airos* of a tumult; in German, *Urheber*, the 'origin' (so in Heb. xii.

2: 'he began and finished the whole course').
* the origin' or 'originator,' though the word is harsh in connection with him.
* T. R. reads 'all his prophets, that the Christ,' transposing *airos*, with P 13 31 Memph; text M B C D E 61 Am.
* T. R. reads 'who before was preached to you,' with some cursives Am Memph.
* T. R. adds 'all,' with E P 13 31; text M A B C D 61 Am Syrr-Pet Memph omit.
* According to the better reading, with M A B C E (13) 61 Am, 'since time began' refers to 'holy prophets,' literally 'his holy since-time-began prophets.' D omits *airos*. (T. R. is so P 31 Syrr Memph.)
* T. R. reads 'For Moses indeed,' with P 21; text M A B C D E 13 61 Am Memph.
* T. R. adds 'to the fathers,' with D E P 13 31; M A B C 61 Am Memph omit.
* M C E P 13 read 'our.' B Memph omit.

* T. R. has 'firstfold,' with some cursives.
* T. R., with D P 13 31, omits the article *airos* before 'sons.'
* T. R. adds 'Jesus,' with A P 13 31; M B C D E 61 Am Syrr Memph omit.
* *airos*.
* *airos* 'I have.'
* This is a little more emphatic than usual: 'the resurrection which is from among [the] dead.'
* A C E 13 (31) add *airos*; the others omit it. The sense is not affected.
* Some omit 'about,' with M A 61 Am Memph;

R D E P 31 insert *airos*; B D have *airos*; and so Syrr.
* Perhaps 'of high priestly family.'
* Some omit 'of Israel,' with M A B Am Memph; D E P 13 31 Syrr insert.
* *airos*.
* T. R. reads 'But,' with P 31 Memph; text M A E R 13 Am Syrr.
* Literally 'with threat,' a Hebrewism. Some leave it out, with M A B D Am Syrr-Pet Memph, probably as a correction for better Greek; E P 13 31 have it.
* T. R. has 'them' in text, with P 13 31 Memph; M A B D E 13 Am omit.

as for us we cannot refrain^a from speaking of the things which we have seen and heard. But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place; for the man on whom this sign of healing had taken place was above forty years old.

²³ And having been let go, they came to their own company, and reported all that the chief priests and elders had said to them. And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord,^b thou art the God^c who made the heaven and the earth and the sea, and all that is in them; who hast said by the mouth of thy servant David,^d Why have [the] nations raged haughtily and [the] peoples meditated vain things? The kings of the earth were there, and the rulers were gathered together against thee Lord and against his Christ. For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this city^e to do whatever thy hand and thy counsel had determined before should come to pass. And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

²¹ And when they had prayed, the place in which they were assembled shook, and they were all filled with the^f Holy Spirit, and spoke the word of God with boldness.

²² And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus,^g and great grace was upon them all. For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

²³ And Joseph,^h who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth, being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession, and put aside for himself part of the price, [hisⁱ] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why has Satan filled thy heart that thou shouldst lie to the Holy Spirit, and put aside for thyself a part of the price of the estate?^j While it remained did it not remain

to thee? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God. And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard [it]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

⁷ And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And^k Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much.

⁸ And Peter said to her,^l Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

¹¹ And great fear came upon all the assembly, and upon all who heard these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch, but of the rest durst no man join them, but the people magnified them; and believers were more than ever added to the Lord, multitudes both of men and women;) so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one

of them. And the multitude also of the cities round about came together to^m Jerusalem, bringing sick persons and persons beset by unclean spirits, whoⁿ were all healed.

¹³ And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath, and laid^o hands on the apostles and put them in the public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said, Go ye and stand and speak in the temple to the people all the words of this life.

¹⁴ And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought. And when the officers were come, they did not find them in the prison; and returned and reported saying, We found the prison^p shut with all security, and the keepers^q standing at^r the doors; but when we had opened [them], within we found no one. And when they heard these words, both the priest^s and the captain of the temple and the chief priests were in perplexity as to them, what this would come to. And some one coming reported to them,^t Lo, the men whom ye put in the prison are in the temple, standing and teaching the people. Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should

^a Literally "cannot not speak."
^b *θεοῦ*, "the master," as of a slave (not *ἐμοῦ*); "one having sovereign power," as in Jude 4 and 2 Peter 1, 1.
^c Or "thou art God," *Εὐχέῃ*, the one who is so. Some, with *καὶ ὁ θεὸς* Am Memph, omit *ὁ θεός*; then we must read "thou art he who made." D H P 13 31 Syrr insert, and so Alford and Meyer.
^d I have left the T. R., with P 1 31. The reading is uncertain, and if read as in *καὶ ὁ θεός* the translation is difficult. "Our father" is added to "David," and the words "by the Holy Spirit." One must say perhaps, "who by the Holy Spirit through the mouth of thy servant David our

father) hast said." So also Ital Vulg, and D Syrr-Pet which omit "our father," inserting the rest.
^e T. R. omits "in this city," with P 1 31 and many cursives; *καὶ ἐν τῇ πόλει* Am Syrr Memph insert. A has "thy city."
^f T. R. omits "his," with P 1 31, reading *ἐκ τῆς ἀρχῆς*; *καὶ ὁ θεός* Am have *ἐκ τῆς ἀρχῆς* *ἐκ τῆς ἀρχῆς*.
^g So H P 13 31; D H add "Christ," *καὶ ὁ θεός* Jesus Christ the Lord, and so Am.
^h T. R. reads "Jesus," with P 1 31 31; text *καὶ ὁ θεός* Am Syrr-Pet Am Memph.
ⁱ T. R. reads "his" in text, with P 1 31 and others Am Syrr Memph; *καὶ ὁ θεός* D H omit.

^k T. R. adds "these things," with P 1 31 31; *καὶ ὁ θεός* Am Memph omit.
^l B has *καὶ*, with *καὶ ὁ θεός* P 1 31 31 Am Memph.
^m Many read "And Peter (said) to her," omitting "said," with *καὶ ὁ θεός* Am; *καὶ ὁ θεός* 13 31 Syrr Memph insert.
ⁿ Some omit "to," reading "cities round about Jerusalem." *καὶ ὁ θεός* versions omit; D E P 13 31 insert.
^o *καὶ ὁ θεός*.
^p Some with T. R., add "their," with P 1 31

καὶ ὁ θεός Am Memph omit.
^q T. R. adds *καὶ*, "indeed," with P 1 31 Am Memph; *καὶ ὁ θεός* omit.
^r T. R. adds "without," and reads "before" *καὶ*, with a few cursives; *καὶ ὁ θεός* with P 1 31 Memph.
^s Many, with *καὶ ὁ θεός* Am Memph, have left this out, reading "both the captain, &c.," but it seems, to get rid of the difficulty of the word. It means of course the high priest.
^t T. R. adds "saying," with little authority; *καὶ ὁ θεός* D E P 13 31 Am Syrr Memph omit.

²¹ be stoned.¹ And they bring them and set them in the council. And the high priest asked them, saying, We strictly enjoined you² not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than men. The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross.³ Him⁴ has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins. And we are [his⁵] witnesses of these things, and the Holy Spirit also, which God has given to those that obey him. But they, when they heard [these things], were cut to the heart, and took counsel to kill them. But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men⁶ out for a short while, and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do; for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing. After him rose Judas the Galilean in the days

of the census, and drew away [a number of⁷] people after him; and he perished, and all, as many as obeyed him, were scattered abroad.⁸ And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; but if it be from God, ye will not be able to put them⁹ down, lest ye be found also fighters against God. And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dishonoured for the¹⁰ name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.¹¹

VI. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right¹² that we, leaving the word of God, should serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy¹³] Spirit and wisdom, whom we will establish¹⁴ over this

¹⁵ business: but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and, having prayed, they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

¹⁶ And Stephen, full of grace¹⁷ and power, wrought wonders and great signs¹⁸ among the people.

¹⁹ And there arose up certain of those of the synagogue called of freedmen,¹ and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit with² which he spoke. Then they suborned men, saying We have heard him speaking blasphemous words against Moses and God. And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council. And they set false witnesses, saying This man does not cease speaking³ words against the⁴ holy place and the law; for we have heard him saying, This Jesus the Nazarene shall destroy this place, and change the customs which Moses taught us. And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

VII. And the high priest said, Are these things then⁵ so? And he said, Brethren and fathers,⁶ hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,⁷ and said to him, Go out of thy land and out of thy kindred, and come into the⁸ land which I will shew thee. Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which ye now dwell. And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them⁹ and evil entreat [them] four hundred years:¹⁰ and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this place. And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt.¹¹ And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his house. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food.

¹ T. R. reads 'that they might not be stoned': see also with A P 31; M E D E 15 omit *see*.

² Others read with T. R., 'Did we not strictly enjoin you?' with D E F 13 31 Syrr; M A B Am Memph omit *see*.

³ Literally 'on wood' used for stocks, cross, and such like ignominious and forcible means of punishment.

⁴ *enjoy*.

⁵ T. R. reads 'his,' with D E H P 15; M A D Am omit; B has *to serve*.

⁶ T. R. with D E H P Syrr, reads 'apostles.' M A B Am Memph read 'men.'

⁷ T. R. has *his kindred*, 'a considerable people,' with E B P Syrr Memph; text M A B Am.

⁸ T. R. reads 'it,' with C H P 13 31 Memph; *omit*; M A B D E Am.

⁹ T. R. reads 'his,' with no authority but a few cursives and *ish*; B adds *non expio* 'ignob.

¹⁰ T. R., with H P Am Memph, reads 'of Jesus the Christ'; text M A B 31.

¹¹ De Wette and Alford, after Meyer and others, reject this sense of *apocrypha*, alleging that the use of it in the LXX is always with *see*; but it is also used there for *see*, *see* coming after in Deut. vi. 15 (comp. xii. 28); and even if *see* be referred to 'in God's sight,' still *see* has its own sense. Chrysostom gives it the sense of *see* (Hom. xiv. on Acts); however, it is only the general idea he expressed by it. I apprehend therefore 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleading to God, I understand; but when used for man it is arbitrary; see also to Sarah, Gen. xvi. 6.

¹² Some omit *see*, with M B C D Am Memph; A C E H P 13 31 insert.

¹³ T. R. reads 'whom we may establish,' with H P 13 Am; text M A B C D E 31.

¹ T. R. reads 'faith,' with H P 31; 'grace and faith'; B; text M A B D 13 Am Memph.

² Or 'great wonders and signs.'

³ Some would translate this as a proper name referring to Liberton, a city in Africa. The two other words seem to favour this. If *see* refers only to *see*, as Alford supposes, that would tend to confirm the meaning of 'freedmen.'

⁴ Or 'by' the Holy Spirit, but seen as in Stephen, that by which he spoke. As remarked by many, 'which' refers grammatically to Spirit,

but in sense to wisdom and Spirit both.

⁵ T. R. adds 'blasphemous,' with E H P 13 31 M A B C D Am Syrr Memph omit.

⁶ T. R. reads 'this,' with B C 13 31 Syrr Memph; text M A D E H P Am.

⁷ Many omit 'then,' with M A B C; D E H P 13 31 insert.

⁸ Men omitted. See chap. i. 16.

⁹ T. R. omits 'the,' with H P 13 31 and others; *see* M A B C D E.

¹⁰ Literally 'it,' the seed.

¹² But Jacob, having heard of there being corn in Egypt, sent out our fathers first; and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five souls. And Jacob went down into Egypt and died, he and our fathers, and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the [father] of Sychem. But as the time of promise drew near which God had promised^a to Abraham, the people increased and multiplied in Egypt, until another king over Egypt^b arose who did not know Joseph. He^c dealt subtilly with our race, and evil entreated the^d fathers, casting out their infants that they might not live. In which time Moses was born, and was exceedingly^e lovely, who was nourished three months in the house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself [to be] a son. And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his^f words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;

²⁴ and seeing a certain one wronged, he defended [him], and avenged him that was being oppressed, smiting the Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not. And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye^g are brethren,^h why do ye wrong one another? But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us? Dost thou wish to kill me as thou killedst the Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Madian, where he begat two sons. And when forty years were fulfilled, an angelⁱ appeared to him in the wilderness of mount Sina, in a flame of fire of a bush. And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the^j] Lord, I am the God of thy fathers, the God of Abraham, and^k of Isaac, and^l of Jacob. And Moses trembled, and durst not consider [it]. And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground. I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take

^a T. R. has 'his,' with D E 13 Memph. * A B C H P 31 Am omit.
^b T. R. reads 'sworn,' with H P 31 61 Syrr Memph; D E 'promised,' text A B C (Mssal.) Am. *Isaiah* has in LXX and New Test. the sense of 'openly saying you will give,' Matt. xiv. 7. But we have no suited word but 'promise.' It is not the same word as in 'time of the promise.'
^c T. R. omits 'over Egypt,' with D E H P 31 61; text A B C Syrr Memph; 'in Egypt' Am. * above.
^d T. R. reads 'our,' with A C H P 31 61 Memph; * B D Am omit.
^e Literally 'fair to God,' a known Hebrewism.
^f T. R. omits 'his,' with H P 13 31; * A B C D E 61 Am Memph insert.
^g T. R., with H P 13 31 Memph, has *Isaiah*, i. e., emphasis on 'ye,' * A B C H 61 Am omit.
^h I have here, as in other places, omitted 'men,'

which is a Hebrewism and cannot be rightly expressed in English. 'Men, brethren, and fathers,' ver. 2, gives three classes in English, which is not meant. It is, 'ye men who are [my] brethren and fathers,' so here 'ye are men, brethren.'
ⁱ T. R. adds 'of the Lord,' with D E H P 31 61 Syrr; * A B C 61 Am Memph omit.
^j The sentence without the article is much more emphatic, as John the Baptist says *Ecce Agnovi*. It is a kind of solemn title. *Kispos* is very often used in the New Testament without the article as a name answering to *Jehovah*, following the LXX; so here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of *Jehovah*.'
^k T. R. adds 'to him,' with C H P 31 61; * A B 61 Am Memph omit.
^l T. R. repeats 'the God,' with D E H P 31 61 Am Memph; * A B C 61 Syrr omit.

them out of it;^a and now, come, I will send thee to Egypt. This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and deliverer with^b the hand of the angel who appeared to him in the bush. He^c led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is the Moses who said to the sons of Israel, A prophet shall^d God raise up to you out of your brethren like me [him shall ye hear^e]. This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sina, and with our fathers; who received living oracles to give to us; to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel? Yes,^f ye took up the tent of Moloch, and the star of [your] god Remphan, the forms

which ye made to do homage to them; and I will transport you beyond Babylon. Our fathers had the tent of the testimony^g in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen; which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession^h of [the lands of] the nations, whom God drove out from [the] face of our fathers until the days of David; who found favour before God, and asked to find a tabernacle for the God of Jacob; but Solomon built him a house. But the Most High dwells not in [places] made with hands; as says the prophet, The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest? has not my hand made all these things? O stiffnecked and uncircumcised in heartⁱ and ears, ye do always resist the Holy Spirit; as your fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers up and murderers! who^j have received the law as ordained^k by [the] ministry of angels, and have not kept [it]. And hearing these things they were cut to the heart, and gnashed their teeth against him. But being

^a *Apoteles*, middle voice. It has the sense of 'taking to or for oneself,' not severely delinquent as by removing the scourge, but by taking the people.
^b T. R. is, with H P 31 Memph; * A B C D E 13 61 Am.
^c *Idem*.
^d T. R. adds 'the Lord your,' C H P 31 61 Memph insert *Isaiah*; P 13 31 add *Isaiah*; E H 31; * A B C D 61 Am Syrr Memph omit *Isaiah*.
^e These words are doubtful, added to complete the quotation, with C D E 13 Am Syrr Memph; * A B H P 31 61 omit.
^f This is quoted from the LXX, but the *ecce* I have translated 'yes,' i. e., simple reproduction of the Hebrew, which means many things beside 'and.' It is not to me ye offered them, but,

or 'Ye do no such thing, and took up,' 'nay, but, may serve to give its force.
^g Though 'your' is well attested (* A C H P 31 Am Memph Am.) many reject it, with B D Syrr-Pet and other versions. It rejected, read 'the god.'
^h T. R. reads 'the tent of the testimony was in the midst of our fathers,' * c. 7., with D E; text A B C H P 13 31 61 Am.
ⁱ *Ecce* *Isaiah*, not 'into the possession of,' but 'in taking possession of.'
^j T. R. adds 'temple,' with H P 13 31; * A B C D E 61 Am Syrr Memph omit.
^k Some read 'heart,' with A C D (B?) Am; 'heart' E H P 31 61 Memph.
^l *Idem*.
^m Gal. iii. 19 gives the force of *Isaiah*; and Matt. xii. 41, the force of *ecce*.

full of the Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul. And they stoned Stephen, praying,* and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep. (VIII.) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judea and Samaria except the apostles. And pious men buried Stephen and made great lamentation over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

Those then that had been scattered went through [the countries] announcing the glad tidings of the word. And Philip, going down to a city of Samaria, preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought. ¹ For from many¹ who had unclean

spirits they went out, crying with a loud voice; and many that were paralyzed and lame were healed. And there was great joy in that city.

² But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called³ great. And they gave heed to him, because that for a long time he had astonished them by his magic arts. But when they believed Philip announcing the glad tidings⁴ concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great works of power⁵ which took place, was astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John; who, having come down, prayed for them that they might receive [the] Holy Spirit; for he was not yet fallen upon any of them, only they were baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received [the] Holy Spirit. ⁶ But Simon, having seen that by the laying on of the hands of the apostles the [Holy⁷] Spirit was given, offered them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy Spirit. And Peter

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before God. Repent therefore of this thy wickedness, and supplicate the Lord,⁸ if indeed the thought of thy heart may be forgiven thee; for I see thee to be in the gall of bitterness, and bond of unrighteousness. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

⁹ They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced¹⁰ the glad tidings to many villages of the Samaritans.

¹¹ But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian,¹² a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, was returning and sitting in¹³ his chariot; and he was reading the prophet Esaias. And the Spirit said to Philip, Approach and join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of? And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him. ¹⁴ And the passage of the scripture which he read was this: He was

led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth. In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth. ¹⁵ And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptized?¹⁶ And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptized him. But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Caesarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring [them] bound to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone¹⁷ round about him a light out of¹⁸ heaven, and falling on the earth he heard a voice¹⁹ saying

* *ἐκκαλέσας*, "invoking," "calling on," but in English we must have a word after this, which marks the connection here. The Authorized Version seems to separate God and the Lord Jesus. "Calling on the Lord" would leave God out. The Spirit of God, I doubt not, has purposely left both "Lord" and "God" out. No one can be called upon but God really, so that the word has great force when used as here. I have said "praying" for want of a better word.

¹ The reading is perplexed here, the reading of

many uncials being unintelligible grammatically. But the sense remains evident.

² T. R. omits "called," with H L P 31; text M A B C D E 13 61 Am Memph.

³ T. R. adds "of the things," with H L P 31 32; M A B C D E 61 Am Syrr Memph omitt.

⁴ Many read "the works of power and signs which took place." Text M A B C D 13 31 61 Am Memph; "works of power and great signs" E and others; without "great" H L P.

⁵ A C D E Ac. Am versions insert; M R omit.

⁸ T. R. reads "God," with H L P 31 Am; text M A B C D E 13 61 Memph.

⁹ According to the exacter reading it implies a continuing work.

¹⁰ Literally "a man an Ethiopian." * Lit. "on."

¹¹ T. R. adds (ver. 27), "And Philip said, If thou believed with all thy heart, it is lawful."

And answering he said, I believe that Jesus Christ is the Son of God. It is not in M A B C H L P 13 31 61 Am Syrr Memph and many others.

¹² Though *ἠθίοψ* means perhaps, originally,

"to lighten," it is used for any very brilliant apparition. (See Luke xxiv. 4.)

¹³ T. R. reads "from," with H L P 31 32; text M A B C L 61.

¹⁴ *ἠκούσας*; in verse 7 *ἠκούσας*; in chapter xxii, 14

accusative, in xxii, 25 genitive. With the genitive it is "to listen to," or when the voice of a rumour reaches. With an accusative the thing is heard; the genitive is the fact or physical hearing; with the accusative the thing is before the mind. See examples and Page, Lex.

to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he [said¹], I am Jesus, whom thou persecutest.² But³ rise up and enter into the city, and it shall be told thee what thou must do. But the men who were travelling with him stood speechless, hearing the voice⁴ but beholding no one. And Saul rose up from the earth, and his eyes being opened he saw no one.⁵ But leading [him] by the hand they brought him into Damascus. And he was three days without seeing, and neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I, Lord. And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he is praying, and has seen [in a vision⁶] a man by name Ananias coming in and putting his hand⁷ on him, so that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name. And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both⁸ nations and kings and [the] sons of Israel: for I will shew to him how much he must suffer for my name.

And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou earnest, that thou mightest see, and be filled with [the] Holy Spirit. And straightway there fell from his eyes as it were scales, and⁹ he saw, and rising up was baptized; and, having received food, got strength. And he¹⁰ was with the disciples who [were] in Damascus certain days. And straightway in the synagogues he preached Jesus¹¹ that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests?¹² But Saul increased the more in power, and confounded the Jews who dwell in Damascus, proving that this is the Christ. Now when many days were fulfilled, the Jews consulted together to kill him. But their plot became known to Saul. And they watched also¹³ the gates both day and night, that they might kill him; but the disciples took him by night and let him down through¹⁴ the wall, lowering him in a basket. And¹⁵ having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. And he was with them coming in and going out at¹⁶ Jerusalem, and¹⁷ speaking boldly in the name of the Lord.¹⁸ And he spoke and discussed with the Hellenists; but they sought to kill him. And the brethren knowing it, brought him down to Caesarea and sent him away to Tarsus. The assemblies¹⁹ then throughout the whole of Judaea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.²⁰ Now it came to pass that Peter, passing through all [quarters], descended also to the saints who inhabited Lydda. And he found there a certain man, Aeneas by name, who had been lying for eight years upon a couch, who was paralysed. And Peter said to him, Aeneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up. And all who inhabited Lydda and the Saron saw him, who²¹ turned to the Lord. And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas.²² She²³ was full of good works and alms-deeds which she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the

upper room. But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us.²⁴ And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made while she was with them. But Peter, putting them all out, and²⁵ kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up. And having given her [his] hand, he raised her up, and having called the saints and the widows, presented her living. And it became known throughout the whole of Joppa, and many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner. X. But²⁶ a certain man in Caesarea, — by name Cornelius, a centurion of the band called Italic, pious, and fearing God with all his house, [both²⁷] giving much alms to the people, and supplicating God continually, — saw plainly in a vision, about²⁸ the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord?

¹ T. R. reads "the Lord said," with H L P 13 21 Syrr; M G Memph have *Jesus* only; A B C Am omit.
² T. R. adds "[It is] hard for thee to kick against [the] pricks, (6) And trembling and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him," with Vulg Syr-Het. Eth; but in no Greek MS., nor in Am Syr-Pat. or Memph.
³ T. R. omits "But," with Vulg Eth; text M A B C E H L P 13 31 G1 Am Syr Memph.
⁴ Or "sound."
⁵ Many read "nothing," with M A B Am Syrr; text C E H L P and many others Memph.
⁶ Many omit "in a vision," with M A G1 Am Memph; E H L P 13 31 Syrr have it, with B C1 in

another place in the sentence.
⁷ Many read "hands," with M A B C E G1 Am Memph (B add *res*); "hand" H L P 13 31 Syrr.
⁸ T. R. omits "both," with H L P 31; M A B C E 13 G1 insert.
⁹ T. R. reads "immediately," with C E L 13; M A B C H P 31 G1 Am Memph omit.
¹⁰ T. R. reads "Saul," with H L P 31; M A B C E 13 G1 Am Syrr Memph omit.
¹¹ T. R. reads "Christ," with H L P 31; text M A B C E 13 G1 Am Syrr Memph.
¹² T. R. omits "also," with H L P; text M A B C E 13 G1 Am Memph.
¹³ T. R. adds "Saul," with H L P 13 31; M A B C G1 Am Memph omit.
¹⁴ Or "by."

¹⁵ T. R. reads "in," with H Am Syrr.
¹⁶ Many omit "and," with M A B C 13 G1; E H L P 31 Am Syrr Memph insert.
¹⁷ T. R. adds "Jesus," with H L P 13 31; M A B E G1 Am Memph omit; C has "Jesus" only.
¹⁸ Here M A B C 13 G1 Am Syr-Pat Memph have "assembly," E (Gr. and Lat.) H L P 31 and Matthew "assemblies." Augustine and Bede read "assemblies." But the change from *ekklesia* to *synagoga* is more likely than the converse. I leave it as it is, giving the main authorities. The weight of authorities is for the singular.
¹⁹ Or "enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."
²⁰ *circum*. Some have thought that *circum* referred to and limited *synagoga*. But I hardly think we should have *circum* used thus. Would it not

be of *ἐκκλησία*? It was not a proof of the truth, their thus seeing it, but an effect of their seeing it. *circum* has pretty much the force of "who also." They did not merely witness the effect of power, but it acted on them.
²¹ A *gandilo*.
²² *adep*. This [woman].
²³ T. R. reads "not to delay coming to them," with H L P 13 31 Syrr; text M A B C E G1 Am Memph.
²⁴ T. R. omits "and," with L P 13 31; M A B C E G1 Am Memph insert.
²⁵ T. R. adds "there was," with P 31 Am Syrr Memph; M A B C E L 13 G1 omit.
²⁶ M A B C E G1 Am Memph omit "both;" L P 13 31 insert.
²⁷ The best MSS read *deci* *esp*, i.e., add *esp*, but the sense is the same: "as about."

And he said to him, Thy prayers and thine alms have gone up for a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter. He lodges with a certain Simon, a tanner, whose house is by the sea.⁷ And when the angel who was speaking to him⁸ had departed, having called two of his household and a pious soldier of those who were constantly with him, and related all things to them, he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour. And he became hungry and desired to eat. But as they were making ready an ecstasy came⁹ upon him: and he beholds the heaven opened, and a certain vessel descending,¹⁰ as a great sheet, [bound¹¹] by [the] four corners [and¹²] let down to the earth: in which were all the quadrupeds¹³ and creeping things of the earth, and the fowls of the heaven. And there was a voice to him, Rise, Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten anything common or¹⁴ unclean. And [there was] a voice again the second time to him, What God has cleansed, do not thou make common. And this took place thrice, and the vessel was straightway¹⁵ taken up into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Corne-

lius, having sought out the house of Simon, stood at the gate, and having called [some one], they inquired if Simon who was surnamed Peter was lodged there. But as Peter continued pondering¹⁶ over the vision, the Spirit said to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because I have sent them. And Peter going down to the men¹⁷ said, Behold, I am he whom ye seek; what is the cause for which ye come? And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee. Having therefore invited them in, he lodged them. And on the morrow, rising up he¹⁸ went away with them, and certain of the brethren from Joppa went with him. And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends. And when Peter was now¹⁹ coming in, Cornelius met him, and falling down did [him] homage. But Peter made him rise, saying, Rise up: I myself also am a man. And he went in, talking with him, and found many gathered together. And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean.

⁷ T. R. adds 'he shall tell thee what thou must do,' with little or no authority.

⁸ T. R. reads 'to Cornelius,' with L P 13 31; text M A B C E 41 Am.

⁹ T. R. reads 'fell,' with E L P 13 31 Am Syrr; text M A B C 41 Memph.

¹⁰ T. R. adds 'upon him,' with P L 31; M A B (C ?) E 13 41 Am Syrr Memph omit.

¹¹ M A B C E Am Memph omit; C L P 13 31 41 Syrr insert.

¹² T. R. adds 'and the wild beasts,' and *et cetera*, with (E) L P 13; and puts 'of the earth' after 'quadrupeds,' with L P (31); text M A B C (E) 41 Am.

¹³ Or 'and,' with M A B 13 Syrr. Am is read 'and'; C D E L P 31 41 Memph read 'or.'

¹⁴ T. R. reads 'again,' with D L P 13 31. 41 48 49 M A B C E 41 Am Memph.

¹⁵ T. R. reads *et cetera*, with a few cursives; modern editors, *et cetera*, and to mean, 'pondering thoroughly.' I only find it in Cyril (Con. Jul. 434, ed. Asher), where it merely means 'think,' 'take into one's mind.' It is not in LXX or Trogimus be exact.

¹⁶ T. R. adds 'who were sent to him from Cornelius,' with H (31); M A B C D E L P 13 41 Am Syrr Memph omit; St omits 'to him.'

¹⁷ T. R. reads 'Peter went,' and omits 'rising up,' with H L P; C E 13 31 have both *steteris* and *conversis*; text M A B D 41 Am Memph.

¹⁸ I have put 'now' as the sense of *et cetera*. It was then happening.

Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me. And Cornelius said, Four days ago I had been [fasting¹] unto this hour, and the ninth² [I was] praying in my house, and lo, a man stood before me in bright clothing, and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee³]. Immediately therefore I sent to thee, and thou⁴ hast well done in coming. Now therefore we⁵ are all present before God to hear all things that are commanded thee of God.⁶ And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears him and works righteousness is acceptable to him. The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all things,⁷) ye know; the testimony which has spread through the whole of Judea, beginning from Galilee after the baptism which John preached—Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was with him. We also [are⁸] witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also⁹ slew, having hanged him on a cross.¹⁰

This [man] God raised up the third day and gave him to be openly seen, not of all the people, but of witnesses who were chosen before of God, us who¹¹ have eaten and drunk with him after he arose from among [the] dead. And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of living and dead. To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins. While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out: for they heard them speaking with tongues and magnifying God. Then Peter answered, Can any one forbid water that these should not be baptized, who have received the Holy Spirit as we also [did]? And he commanded them to be baptized in the name of the Lord.¹² Then they begged him to stay some days.

XI. And the apostles and the brethren who were in Judaea heard that the nations also had received the word of God; and when Peter went up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised and hast eaten with them. But Peter began and set forth [the matter] to them in order, saying, I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet,

¹ M A B C 41 Am Memph omit *et cetera* and; A¹ D E H L P 13 31 Syrr insert. To leave it out makes the passage unintelligible.

² T. R. adds 'hour,' with (E) H P; M A B C D 41 omit.

³ M A B 41 Am Memph omit; C D E H L P 13 31 Syrr insert.

⁴ There is a slight emphasis on 'thou' and 'we.'

⁵ Many read 'Lord,' with M A B C E 13 41 Am

Memph; D H L P 31 41 48 49.

⁶ Or 'of all,' Gentile as well as Jew.

⁷ T. R. adds 'are' in text, with H L P 13 31 Am; M A B C 13 41 48 49 Syrr omit.

⁸ T. R. omits 'also,' with 13 and many cursives; M A B C D E and others Am insert.

⁹ Literally 'wood.'

¹⁰ Syrr.

¹¹ Many, with M A B E 13 Am Memph, read 'Jesus Christ'; D 41 add it to 'Lord'; text H L P.

let down by four corners⁴ out of heaven, and it came even to me: on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven. And I heard also⁵ a voice saying to me, Rise up, Peter, slay and eat. And I said, In no wise, Lord, for⁶ common or unclean has never entered into my mouth. And a voice answered⁷ the second time out of heaven, What God has cleansed, do not thou make common. And this took place thrice, and again all was drawn up into heaven; and lo, immediately three men were at the house in which I was, sent to me from Caesarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man, and he related to us how he had seen the angel in his house, standing and saying [to him⁸], Send [men⁹] to Joppa and fetch Simon, who is surnamed Peter, who shall speak words to thee whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with [the] Holy Spirit. If then God has given them

the same gift as also to us when we had believed¹ on the Lord Jesus Christ, who indeed was I to be able to forbid God? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life. They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone. But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks² also, announcing the glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and turned to the Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through³ as far as Antioch: who, having arrived and seeing the grace of God,⁴ rejoiced, and exhorted all with purpose of heart to abide with the Lord; for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the Lord. And he⁵ went away to Tarsus to seek out Saul. And having found [him⁶], he brought him to Antioch. And so it was with them⁷ that for a whole year they were gathered together⁸ in the as-

⁴ Or 'at four ends' of ropes.
⁵ T. R. omits 'also,' with H L P; M A B E 13 61 Am Memph add *et*.
⁶ T. R. adds *et*, with H L P (Memph); M A B D E 13 61 Am Syrr omit.
⁷ T. R. adds 'me,' with E H L P 13 Syrr; M A B 61 Am Memph omit.
⁸ M A B 61 Memph omits; D E H L P 13 Am Syrr insert.
⁹ 'Men' is more than doubtful. M A B D 61 Am Memph omit; E H L P 13 insert.
¹ Some refer *unconscious* to *asleep* as well as to *sleep*. But I think, as does Meyer, it is a mistake.
² T. R. reads 'Hellenists,' with B E H L P 13 61; text A D Am.
³ T. R. omits 'also,' with D E H L P Syrr Memph; M A B 61 Am add *et*.

¹ Some omit 'to go through,' with M A B C1 Am Memph.
² Many read 'the grace which [was] of God,' with M A B; text D E H L P 13 61 Syrr.
³ T. R. reads 'Barnabas,' with E H L P 13 61; M A B Am Memph omit.
⁴ T. R. reads 'him' in text, with H L P Syrr Memph; M A B 61 omit.
⁵ *ἐκτενὴς αἰσίνη*, with M A B E 13 61. T. R. *αἰσίνη*, with H L P, 'so it was that for a whole year they.'
⁶ Some have taken *προσέβησαν* to mean 'received in hospitality,' as in Matthew xxv. 35, following *ἡγάξατο* xix. 15, 16, and 2 Samuel xi. 27, *προσέβησαν* *εἰς* *τὴν* *οἰκίαν* for Hebrew *gms*. But I do not think this can be in such an expression as *προσέβησαν* *εἰς* *τὴν* *οἰκίαν*. (See Kypke on Matt. xxv. 35.)

sembly and taught a large crowd: and the disciples were first called Christians in Antioch. Now in these days prophets went down from Jerusalem to Antioch; and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius. And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwell in Judea, to minister¹ [to them]; which also they did, sending it to the elders by the hand of Barnabas and Saul. XII. At that time Herod the king laid his hands on some of those of the assembly to do them hurt, and slew James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the² days of unleavened bread:) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people. Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God concerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison. And lo, an angel of [the] Lord came there, and a light shone in the prison: and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands. And the angel said to him, Gird thyself and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment

about thee and follow me. And going forth he followed [him³] and did not know⁴ that what was happening by means of the angel was real, but supposed he saw a vision. And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him. And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying. And when he had knocked⁵ at the door of the entry, a maid came to listen, by name Rhoda; and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry. And they said to her, Thou art mad. But she maintained that it was so. And they said, It is his angel. But Peter continued knocking: and having opened, they saw him and were astonished. And having made a sign to them with his hand to be silent, he related [to them⁶] how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and went to another place. And when it was day there was no small disturbance among the soldiers, what then was become of Peter. And Herod having sought him and not found him, having examined the

¹ T. R. adds 'Cesar,' with E H L P Syrr; M A B D 13 61 Am Memph omit.
² Literally 'for service.'
³ T. R. omits 'the,' with M B H L P and others; A D E 13 61 insert.
⁴ This is the idiomatic sense of *εἰδέναι*, though used for various kinds of buildings. See Kypke on the verse.
⁵ T. R. adds 'Cesar,' with E H L P Syrr; M A B D 13 61 Am Memph omit.
⁶ Literally 'for service.'

¹ M A B D 13 61 omit; M E H L P Am Syrr Memph insert.
² Also, conscious knowledge; so ver. 11.
³ T. R. reads 'Peter having knocked,' with E H and others; *ἀνέβη* M A B D L P 13 61 Am Memph.
⁴ M A 13 61 Am omit; B D E H L P versions insert.

guards, commanded [them] to be executed. And he went down from Judaea to Caesarea and stayed [there].
 28 And he^a was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made^b a public oration to them. And the people cried out, A god's voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.
 34 But the word of God grew and spread itself. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.
 XIII. Now there were in Antioch, in the assembly which was [there],^c prophets and teachers: Barnabas, and Simeon who was called Niger,^d and Lucius the Cyrenian, and Manass, foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now^e Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.
 4 They^f therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus. And being in Salamis, they announced the word of God in

^a T. R. reads 'Herod,' with E H L P; W A B D 13 61 Am Memph omit.
^b T. R. adds 'certain,' with E H L P 13 and others; W A B D 61 Am Memph omit.
^c Or 'black.'
^d T. R. adds 'both,' with 13 61 and some cursives; W A B C D E H L P Am versions omit.
^e T. R. reads 'these,' with E H L P Memph; text (above) W A B Am Syrr; D s.
^f T. R. omits 'whole,' with H L P; W A B C D E 61 Am Syrr Memph insert.

the synagogues of the Jews. And they had John also as [their] attendant. And having passed through the whole¹ island as far as Paphos, they found a certain man² a magician, a false prophet, a Jew, whose name was Barjesus, who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to [him], desired³ to hear the word of God. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul⁴ from the faith. But Saul, who also [is] Paul, filled with [the] Holy Spirit,⁵ fixing his eyes upon him, said, O full of all deceit and all craft; son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord? And now behold, [the] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.
 12 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren,⁶ if ye have any⁷ word of

¹ T. R. omits 'man,' with H L P; W A B C D E 13 61 Am Syrr Memph insert.
² T. R. adds 'and,' with D E H P Syrr; W A B C L 13 61 Am Memph omit.
³ T. R. inserts 'the' before 'Lord,' with many cursives; all else omit. Query if not the name Jehovah as often.
⁴ Literally 'men brethren.'
⁵ T. R. omits 'any,' with E H L P; W A B C D 13 61 Am Memph insert vs.
⁶ Literally 'men Israelites.'
⁷ W A B C D 13 61 Am Memph versions have 'Israel'; E H L P Syrr omit.
⁸ T. R. reads 'he bore their manners,' with W B D H L P 41 Am; text A C E 13 Syrr Memph.
⁹ T. R. reads 'gave them their land by lot,' with a few cursives. *κατακληρονομήσαντες* may itself be so translated.
¹⁰ Note, in verse 18 we have the accusative *οὐρα*, *γὰρ*, 'during that period,' here it is the dative, not properly 'duration,' but an epoch. When I say 'four hundred and fifty years,' there must be a period of course, but the difference seems to be the same as of *desert* and *pendent* in French. All through the whole of the time is *desert*; the space of time in which a thing happens is *pendent*. It may be only a given moment of that space. Thus Herodotus says, 'the Sacerdotes used their nets to catch fish (cf. *κατα*, by day) in the daytime; but as bedclothes (cf. *οὐρα*) all the night.' Thus 'there were judges,' as in English Version, 'during the lapse of a space of four hundred and fifty years, up to Samuel.' Where the computation begins is not stated. The judges were given after the land's being given by lot, and that order of things reached up to Samuel, to four hundred and fifty years, whenever that four hundred and

exhortation to the people, speak.
 16 And Paul, rising up and making a sign with the hand, said, Israelites,⁸ and ye that fear God, hearken. The God of this people Israel⁹ chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it, and for a time of about forty years he nursed¹⁰ them in the desert. And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.¹¹ And after these things he gave [them] judges till Samuel the prophet, [to the end of] about¹² four hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Kis, a man of the tribe of Benjamin, during forty years. And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed according to promise has God brought¹³ to Israel a Saviour Jesus;
 16 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all

the people of Israel. And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But behold, there comes one after me, the sandals of whose feet I am not worthy to loose.
 16 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent; for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging [him]. And having found no cause of death [in him], they begged of Pilate that he might be slain.
 16 And when they had fulfilled all things written concerning him, they took him down from the cross¹⁴ and put him in a sepulchre; but God raised him from among [the] dead, who appeared for many days to those who had come up with him from Galilee to Jerusalem, who¹⁵ are now¹⁶ his witnesses to the people.
 16 And we declare unto you the glad tidings of the promise made to the fathers, that God has fulfilled this to us their¹⁷ children, having raised up Jesus; as it is also written in the

fifty years began. It might be at the Exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samson as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpah for the close. Josephus gives then twelve years for Samuel. You have *οὐρα* *κατακληρονομήσαντες* for the period and duration of Saul's reign, that is, the accusative, not the dative. In W A B C D 13 61 (Am) Memph 'and after these things he gave . . . the prophet' is put after 'about four hundred and fifty years,' but it makes nonsense of 450 years in dative.
¹⁴ T. R. reads 'raised up,' with C D 13 Syrr; text W A B E H L P 61 Memph; Am *eduxit*, the English form.
¹⁵ Literally 'wood.'
¹⁶ *οὐρα*.
¹⁷ T. R. omits 'now,' with B E H L P; text W A C (D) 13 61 and versions.
¹⁸ I leave it thus though W A B C D Am have *ταῖς* 'to us'; it is a correction. Text, with C² E H L P 13 61 Syrr; Memph omits.

second* psalm, Thou art my Son: this day have I begotten thee. But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies* of David. Wherefore also he says in another, Thou wilt not suffer thy gracious one* to see corruption. For David indeed, having in his own generation ministered to the will of God,* fell asleep, and was added to his fathers and saw corruption. But he whom God raised up did not see corruption. Be it known unto you, therefore, brethren,* that through this man remission of sins is preached to you, and from all things from which ye could not be justified in the law of Moses, in him every one that believes is justified. See therefore that that which is spoken in the prophets do not come upon [you*]. Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you. And as they went out they begged* that these words might be spoken to them the ensuing sabbath. And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. And on the coming sabbath almost all the city was gathered together

* Probably 'first,' with D, though most authorities have 'second.' The Jewish way of coupling puzzled them.

* Mercies, *heos*: 'gracious ones,' *beae*. The words are the same, only singular and plural. It may and sometimes does mean 'holiness,' but is not the regular word for it (*hosa*): here it answers to *charis* in Hebrew, and in the second phrase is contrasted (Ps. lxxxix. 19) with 'holiness' (*kadosh*), which is applied to Jehovah, ver. 18. The beginning of the psalm speaks of the mercies (*chassidim*) or gracious ways of the Lord, and then in ver. 19 of that One in whom these graces or mercies are centred and conveyed, the Christ, to whom the apostle here applies it. The word *chassid* is generally 'grace' and 'loving-kindness' in God; *chassid*, 'pious'; 'gracious' applied to men, and 'merciful' 'holy' of God.

to hear the word of God.* But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, [contradicting and*] speaking injuriously. And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldst be for salvation to the end of the earth. And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. And the word of the Lord was carried through the whole country. But the Jews excited the women of the upper classes* who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts. But they, having shaken off the dust of their feet against them, came to Iconium. And the disciples were filled with joy and [the] Holy Spirit. XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the

* Or 'having served his own generation by the will of God.'

* Literally 'men brethren.'

* Many, with *W A B C D E I* 61, take away 'the' in the text. This abstract use of *he* *ei* *ei* without the article makes sense the manner or character of the justification—not by *Moses* law.

* 'You' is omitted by *W B D I* 61 Am; *A C E I L P* 61 versions insert.

* T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought,' with *L*; text *W A B C D E I* 61 Am Syrr Memph.

* Many read 'the Lord'; *E C E L P* versions read *he*; *W A* 13 61 Am *capies*.

* *W A B C L* 13 61 Am omit 'contradicting and'; *D I P* and others insert.

* T. R. adds 'and,' with *W E L P* Am; *A B C D I* 61 Syrr Memph omit.

brethren. They stayed therefore a good while, speaking boldly, [confiding] in the Lord, who gave witness to the word of his grace, giving* signs and wonders to be done by their hands. And the multitude of the city was divided, and some were with the Jews and some with the apostles. And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and there they were announcing the glad tidings. And a certain man in Lystra, impotent in his feet, sat, [being*] lame from his mother's womb, who had never walked. This [man] heard Paul speaking, who, fixing his eyes on him and seeing that he had faith to be healed, said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked. But the crowds, who saw what Paul had done, lifted up their voices in Lycaonian, saying, The gods, having made themselves like men, are come down to us. And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking. And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds. But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out* to the crowd, crying and saying, Men, why do ye these things? We also are men of like passions with you, preaching* to you to turn from these

vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them; who in the past generations suffered all the nations to go in their own ways, though indeed he did not leave himself without witness, doing good, and giving to you* from heaven rain and fruitful seasons, filling your* hearts with food and gladness. And saying these things, they with difficulty kept the crowds from sacrificing to them. But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died. But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe. And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and* Iconium, and* Antioch, establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God. And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed. And having passed through Pisidia they came to Pamphylia, and having spoken the word* in Perga, they came down to Attalia; and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled. And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the

W A B C D E 13 61 Am Syrr Memph.

* Literally 'evangelizing.'

* T. R. reads 'us,' with Memph and cursives.

* T. R. reads 'our,' with *A H L P* 13 61 Memph; text *W B C D E* 61 Am.

* Some read 'to' here, perhaps rightly, with *W A C E* 13 61 Syrr; *D H L P* Am omit.

* Many add 'of the Lord,' with *W A C* 13 61 Am Syrr; *E* *cap* *he*; *B D H L P* 13 61 Memph omit.

* *he* *ei* *ei*: the sentence is elliptical in Greek.
* T. R. with *C L E*, adds 'and' before 'giving,' both 'gave witness' and 'giving' agreeing with 'Lord.' *W A B D E F* 13 omit.
* T. R. has 'being' in text, with *H L P* and others Memph; *W A B C D E* 13 61 Syrr omit.
* T. R. reads 'their,' with *E H L P*; text *W A B C D* 13 61 Am Memph.
* T. R. reads 'rushed in,' with *C H L P*; text

²² nations. And they stayed^a no little time with the disciples.

XV. And certain persons, having come down from Judaea, taught the brethren, If ye shall not have been^c circumcised according to the custom^d of Moses, ye cannot be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phoenicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received^e by the assembly, and the apostles, and the elders, and related all that God^f had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of^g Moses. And the apostles and the elders were gathered together to see^h about this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,ⁱ ye know that from the earliest^j days God amongst you^k chose that the

nations by my mouth should hear the word of the glad tidings and believe. And the heart-knowing God bore them witness, giving [them]^l the Holy Spirit as to us also, and put no difference between us^m and them, having purified their hearts by faith. Now therefore why tempt ye God, by puttingⁿ a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,^o in the same manner as they also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. And after they had held their peace, James answered, saying, Brethren,^p listen to me: Simon has related how God first visited to take out of [the] nations a people for his name. And with this agree the words of the prophets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord who does these things known from eternity.^q Wherefore I judge, not to trouble those who from the nations turn to

live is explanatory: *ergo* a consequence. See verse 26 of this chapter.

^a T. R. reads 'the' Lord Jesus Christ, with C D 13 31; text A B E H L P 31 Am Memph.

^b T. R. reads 'all these things.' Known unto God from eternity are all his works. As this is a perplexed passage as to the reading (not the sense) I add that B H C 13 31 Memph Gries, Scholz Tisch. (not Lachmann) Meyer Alford and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Salazar), that is, Latin of E) reads it as in T. R.; Irenaeus pretty nearly following the Vulgate. Lachmann follows A D Am, reading 'who does these things. Known to the Lord from eternity is his work.' T. R. follows E H L P, which have, I may say, always the T. R. *versus*, 'all,' is omitted by A B C D 13 31 Am and several versions.

^c T. R. reads 'men brethren.'

^d Literally 'from ancient.'

^e T. R. reads 'us,' with E H L P (D) Am; text A B C 13 31 Memph.

^f A B C 13 31 omit; C E H L P 31 versions insert.

^g Literally 'both us.'

^h The Hebrew infinitive, I think, yet not used in Greek, equivalent in sense to 'in putting,' as Col. iv. 6; 2 Cor. ix. 5; Eph. iii. 6; Phil. iv. 10. It is explanatory of what precedes, 'namely, that,' Ac. It sometimes runs into the force of *ergo*, as in Rev. xvi. 2, but in general the infinitive is explanatory: *ergo* a consequence. See verse 26 of this chapter.

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²³ God; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.^a For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath. Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from amongst them with Paul and Barnabas to Antioch, Judas called^b Barsabbas and Silas, leading men among the brethren, having by their hand written [thus]: The apostles, and the elder[s], and the brethren,^c to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no commandment; it seemed good to us, having arrived at a common judgment,^d to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these^e necessary things: to abstain from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell. They therefore, being let go, came^f to Antioch, and having gathered the multitude delivered to [them] the epistle. And having read it, they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them. And having passed some time [there], they were let go in peace from the brethren to those who sent them.^g And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

But after certain days Paul said to Barnabas, Let us return now^h and visit theⁱ brethren in every city where we have announced the word of the Lord, (and see) how they are getting on. And Barnabas proposed to take with [them] John also,^j called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with them to the work. There arose therefore^k very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus; but Paul having chosen Silas went forth, committed by the brethren to the grace of God.^l And he passed through Syria and Cilicia, confirming the assemblies.

^a Or 'and of fornication, and of what is strangled, and of blood.'

^b T. R. reads 'surnamed,' with H P 31.

^c Many omit 'thus,' with A B E Am Memph; C D E H L P 13 31 61 Syrr insert.

^d Many read 'elder brethren,' with A B C D 13 31 Am; text E H L P 31 Syrr Memph. But 'elder brethren' is not improbably right.

^e Many omit from 'saying' to 'law,' with A B D 13 31 Am Memph; C E H L P 31 Syrr insert.

^f Or, perhaps, 'assembled with one accord.'

I have said 'having arrived at a common judgment' to give the sense of *consensus*. 'Become of one accord' would look like previous disunion. The fact merely of having arrived at one mind or like judgment is stated.

^g N D have *reversus*, not *reversus*; A omits *reversus*.

^h Or 'came down,' with A B C D 13 31 Am.

ⁱ T. R. reads 'the apostles,' with E H L P 31 Syrr; text A B C D 13 31 Am and others.

^j T. R. with C D 13, adds ver. 24; 'but it seemed good to Silas to abide there.' Text A B E H L P 31 61 Am Syrr.

^k 66. Pretty much 'nay,' or 'I say, let us return.' But that is too familiar.

^l T. R. reads 'our,' with H L P 31; A B C D E 13 31 Am Syrr Memph omit.

^m T. R. omits 'also,' with H L P 13 31; text A B C E Am Memph.

ⁿ Some read 'And (or 'But' 44) there arose,' with A B D G 1 Am Memph; text C E H L P 13 31 Syrr.

^o Many read 'of the Lord,' with A B D 13 31 Am; C E H L P 31 Memph Syrr Ac. as text.

^a T. R. adds 'there,' with E H L P 31 Syrr Memph; A B C D 13 31 Am omit.

^b T. R. reads 'if ye are not,' with E H L P 31; text A B C D 13 31; E *supra* *ergo*.

^c *ἀνδρες*, *ἄνδρες*, 'received gladly' or 'with welcome.' See note on Luke viii. 40. A B D *supra* *ergo*.

^d Literally 'men brethren.'

^e Literally 'from ancient.'

^f T. R. reads 'us,' with E H L P (D) Am; text A B C 13 31 Memph.

^g A B C 13 31 omit; C E H L P 31 versions insert.

^h Literally 'both us.'

ⁱ The Hebrew infinitive, I think, yet not used in Greek, equivalent in sense to 'in putting,' as Col. iv. 6; 2 Cor. ix. 5; Eph. iii. 6; Phil. iv. 10. It is explanatory of what precedes, 'namely, that,' Ac. It sometimes runs into the force of *ergo*, as in Rev. xvi. 2, but in general the infinitive is explanatory: *ergo* a consequence. See verse 26 of this chapter.

^j T. R. reads 'the' Lord Jesus Christ, with C D 13 31; text A B E H L P 31 Am Memph.

^k T. R. reads 'all these things.' Known unto God from eternity are all his works. As this is a perplexed passage as to the reading (not the sense) I add that B H C 13 31 Memph Gries, Scholz Tisch. (not Lachmann) Meyer Alford and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Salazar), that is, Latin of E) reads it as in T. R.; Irenaeus pretty nearly following the Vulgate. Lachmann follows A D Am, reading 'who does these things. Known to the Lord from eternity is his work.' T. R. follows E H L P, which have, I may say, always the T. R. *versus*, 'all,' is omitted by A B C D 13 31 Am and several versions.

XVI. And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timothy, son of a Jewish believing woman, but [the] father a Greek, who had a [good] testimony of the brethren in Lystra and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. And as they passed through the cities they instructed them to observe the decrees^a determined on by the apostles and^b elders who were in Jerusalem. The assemblies therefore were confirmed in the faith, and increased in number every day. And having passed through Phrygia and the Galatian country,^c having been forbidden by the Holy Spirit to speak the word in Asia, having come down^d to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus^e did not allow them; and having passed by Mysia they descended to Troas. And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and^f beseeching him, and saying, Pass over into Macedonia and help us. And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings. Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis, and thence to Philippi,

^a T. R. adds 'certain,' with H L P and others; A B C D E G I Am Memph omit.
^b Or 'delivered to them the decrees to keep.'
^c T. R. adds 'the,' with H L P 21; text A B C D 13 61.
^d Phrygia and Galatia are thrown into one by the one article. T. R. has the second article, with E H L P 21.
^e These participles have a causative force, especially those denoting, 'Such being the case, they attempted to go.' It is pretty much so in English. A B C D E 13 21 61 Syr Memph read, 'And they passed through Phrygia . . . Asia, and having come down.'

which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days. And on the sabbath day we went outside the gate^a by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things spoken by Paul. And when she had been baptized and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she constrained us. And it came to pass as we were going to prayer^b that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you^c [the] way of salvation. And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour. And her masters, seeing that the hope of their gains was gone,^d having seized Paul and Silas, dragged [them] into the market before the magistrates; and having brought them up to the pretors,^e said, These men utterly trouble our city, being Jews, and announce customs which

^a T. R. omits 'at Jesus,' with H L P and others; text A B C D E 13 21 61 Am Syr Memph.
^b T. R. omits 'and,' with H L P 21 61 Memph; text A B C D E 13 21 Am Syr.
^c T. R. reads 'city,' with E H L P 21 and others; 'gate' A B C D 13 61 Am.
^d 're' is added by many, with A B C D E 13 61, and then it may mean 'the place of prayer.' But it is the same word as 'prayer' in verse 13.
^e T. R. with A H L P 13 21 Memph, reads 'us,' text A B C D E Am Syr.
^f Or 'gone out,' referring to the spirit.
^g *εργαστοι*, so the *Diogenes* of colonies were called.

it is not lawful for us to receive nor practise, being Romans. And the crowd rose up too^a against them; and the pretors, having torn off their clothes, commanded to scourge [them]. And having laid many stripes upon them they cast [them] into prison, charging the jailor to keep them safely; who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks. And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them. And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds of all loosed. And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled. But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here. And having asked for lights, he rushed in, and trembling, fell down before Paul and Silas. And leading them out said, Sirs, what must I do that I may be saved? And they said, Believe on the Lord Jesus^b and thou shalt be saved, thou and thy house. And they spoke to him the word of the Lord, with^c all that were in his house. And he took them the same hour of the night and washed [them] from their stripes; and was baptized, he and all his straightway. And having brought them into his house he laid the table [for them], and rejoiced with all his house,^d having believed in God. And when it was day, the pretors^e sent the lictors, saying, Let those men go. And the

jailor reported these words to Paul: The pretors^f have sent that ye may be let go. Now therefore go out and depart in peace. But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out. And the lictors reported these words to the pretors.^g And they were afraid when they heard they were Romans. And they came and besought them, and having brought them out, asked them to go out of the city. And having gone out of the prison, they came to Lydia; and having seen the brethren they exhorted them and went away.

XVII. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews. And according to Paul's custom he went in among them, and on three sabbaths reasoned with them from the scriptures, opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I announce to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not a few. But the Jews having been stirred up to jealousy, and taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd together, set the city in confusion; and having beset the house of Jason sought to bring them out to the people; and not having found them, dragged Jason and certain brethren before the politarchs,^h crying out, These [men] that have set the world

^a Or 'together,' but I apprehend it means, 'with [them]'; that is, 'the masters of the girl.' But the two 'thems' go ill together.
^b T. R. adds 'Christ,' with C D E H L P 21 Syr; text A B 13 61 Am Memph.
^c T. R. reads 'and to,' with E H L P 21 Syr Memph; text A B C D 13 61 Am.
^d *κατασκεύασαν*, an idiom.
^e T. R. has 'unbelieving' before 'Jews,' with D H L P 21; text A B E 13 61 Am Syr Memph; B has *ἀποστόματα* further on; H L P omits 'having been stirred up to jealousy'; D has *εὐεργετοῦντες*.
^f The special title of the city magistrates of Thessalonica.

⁷ in tumult, are come here also, whom Jason has received; and these all do contrary to the decrees of Caesar, saying, that there is another king, ⁸ Jesus. And they troubled the crowd and the politarchs^m when they heard these things. And having taken security of Jason and the rest, they let them go. But the brethren immediately sent away, in the night, Paul and Silas to Berea; who, being arrived, went away into the synagogue of the Jews. And these were more noble than those in Thessalonica, receivingⁿ the word with all readiness of mind, daily searching the scriptures if these things were so. ¹² Therefore many from among them believed, and of Grecian women of the upper classes and men not a few. ¹³ But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up^o the crowds. And then immediately the brethren sent away Paul to go as^p to the sea; but Silas and Timotheus abode there. But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quick as possible, they departed. ¹⁸ But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with. But some

also^r of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection [to them]. ¹⁹ And having taken hold on him they brought [him] to Areopagus,^s saying, Might we know what this new doctrine which is spoken by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news. ²² And Paul standing in the midst of Areopagus^t said, Athenians,^u in every way I see you given up to demon worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom^v therefore ye reverence, not knowing [him], him I announce to you. The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, nor is served by men's hands as needing something, himself giving to all life and breath and^w all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained^x times and the boundaries of their dwelling, that they may seek God; if indeed they might feel after him and find him, although he is not far

²⁴ from each one of us: for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring. ²⁵ Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of man's art and imagination. God therefore, having overlooked the times of ignorance, now enjoins men that they shall all^y everywhere repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from among [the] dead. ²⁸ And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this. ²⁹ Thus Paul went out of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

XVIII. And after these things, having left Athens, he^z came to Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them, and because they were of the same trade abode with them, and wrought. For they were tent-makers^{aa} by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. And when both Silas and Timotheus came down from Macedonia, Paul was

pressed in respect of^{ab} the word,^{ac} testifying to the Jews that Jesus^{ad} was the Christ.^{ae} But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: I [am] pure;^{af} from henceforth I will go to the nations. And departing thence he came to the house of a certain [man], by name Justus, who worshipped God, whose house adjoined the synagogue. But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing,^{ag} believed, and were baptized. And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not silent; because I am with thee, and no one shall set upon thee to injure thee; because I have much people in this city. And he remained there^{ah} a year and six months, teaching among them the word of God. But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment-seat, saying, This [man] persuades men to worship God contrary to the law. ¹⁴ But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you; but if it be questions^{ai} about words, and names, and the law that ye have, see to it yourselves; [for^{aj}] I do not intend to be judge of these things. ¹⁶ And he drove them from the judgment seat. And having all^{ak} laid hold on Sosthenes the ruler of the synagogue, they beat him before the

⁷ See note to ver. 6.
⁸ Literally 'who received'; 'why,' *scilicet*, 'being such as.'
⁹ Or 'came stirring up there also.' So Alford after Meyer; but it seems to me rather forced. Vulg. Bengel, Diodati have it as in text. So Beza and the Dutch.
¹⁰ Some, with M A B D 13 31 61 Am Syrr Memph, add 'and troubling'; E H L P omit.
¹¹ The use of 'as' here is not of semblance of anything, but of purpose or intention. See Win, 771, sec. 65.
¹² T. R. omits 'also,' with E and versions; M A B D H L P 13 31 61 insert.

¹³ M^a A E H 13 31 61 Am Memph insert *circos*; B L P Ac, omit.
¹⁴ Or 'the hill of Mars.'
¹⁵ Literally 'men Athenians.' The introduction of 'men' in these passages is not merely a Hebraism. It is the accustomed oratorical address in Greek.
¹⁶ Many read 'what,' and 'that,' with M A B D Am; 'whom' E H L P 13 31 almost all Memph.
¹⁷ R has *enai va mēvra*,
¹⁸ T. R. reads 'here-arranged,' with D 13; text M A B E H L P 31 61.
¹⁹ T. R. reads 'the Lord,' with E P 31; text M A B H L 13 31 61 Am Syrr Memph.

²⁰ T. R. reads 'all men everywhere to repent,' with H L P 31; text M A B E 13 Am.
²¹ T. R. reads 'again concerning this.' And thus, with E H L P 31 Syrr Memph and many others; text M A B 13; D Am omit *en*, 'also.'
²² T. R. reads 'Paul,' with A E H L P 31 Syrr and others; M B D 13 Am Memph omit.
²³ Or 'earnestly occupied with.'
²⁴ T. R. reads 'pressed in spirit,' with H L P 31; text M A B D E 13 Am Syrr Memph.
²⁵ This is feasible, but I know not how else to put

it. It is 'the Christ, Jesus,' i.e., that the Christ was really come, and that Jesus was he. M A B D 13 Am Memph have *scilicet*. C is here wanting.
²⁶ Or 'I, pure [from it] from henceforth, will go to the nations.'
²⁷ T. R. reads 'a question,' with D H L P 31; text M A B D^a E Am Syrr Memph.
²⁸ M A B D 13 Am Memph omit *γὰρ*; E H L P 31 Syrr insert.
²⁹ T. R. reads 'And all the Greeks having,' with D E H L P 13 31 Syrr; text M A B Am Memph.

judgment seat. And Gallio troubled himself about none of these things.
 18 And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow; and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews. And when they asked him that he would remain for a longer time [with them*] he did not accede, but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem¹]; "I will return to you again, if God will: and he sailed away from Ephesus. And landing at Caesarea, and having gone up and saluted the assembly, he went down to Antioch. And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.
 24 But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.
 25 He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus,² knowing only the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more exactly. And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come,

contributed much to those who believed through grace.³ For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.
 XIX. And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples, he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they [said*] to him, We did not even hear if [the] Holy Spirit was [come]. And he said,⁴ To what then were ye baptized? And they said, To the baptism of John. And Paul said, John indeed baptized [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on Jesus. And when they heard that, they were baptized to the name of the Lord Jesus. And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things*] concerning the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of⁵ Tyrannus. And this took place for two years, so that all that inhabited Asia heard the word of the Lord,⁶ both Jews and Greeks. And God wrought no ordinary miracles by the hands of Paul, so that even

napkins or aprons were brought from his body* [and put] upon the sick, and the diseases left them, and the wicked spirits went out.⁷ And certain of the Jewish exorcists also,⁸ who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjure⁹ you by Jesus, whom Paul preaches. And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.
 25 But the wicked spirit answering said to them,¹⁰ Jesus I know, and Paul I am acquainted with; but ye, who are ye?
 26 And the man in whom the wicked spirit was leaped¹¹ upon them, and having mastered both,¹² prevailed against them, so that they fled out of that house naked and wounded.
 27 And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. And many of those that believed came confessing and declaring their deeds.
 28 And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver. Thus with might the word of the Lord increased and prevailed.
 29 And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also. And having sent into Macedonia two of those ministering to him, Timothy and Erastus, he remained himself awhile in Asia.

30 And there took place at that time no small disturbance about the way.
 31 For a certain [man] by name Demetrius, a silver beater, making silver temples of Artemis,¹³ brought no small gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands. Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world revere. And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians.
 32 And the [whole¹⁴] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul intending to go in to the people, the disciples suffered him not; and some of the asiarchs¹⁵ also, who were his friends, sent to him and urged him not to throw himself into the theatre.
 33 Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his

* The addition of "with them" is doubtful. A B 13 Am omit; D E H L P 21 Syrr. Memph. insert.
 1 A B E 13 Am Memph. omit the clause; D H L P 21 Syrr. insert; so Meyer, De Wette, Alford.
 2 T. R. adds "but," with H L P 21 Syrr.; A B D E 13 Am omit.
 3 T. R., with H P 21, reads "the Lord"; A B D E L 13 Am Syrr. Memph. &c. read "Jesus."
 4 It may be "contributed much through grace to those who believed," but I doubt it is the sense.

5 T. R. has "said" in text, with H L P 21 and others Memph.; A B D E 13 Am omit.
 6 T. R. adds "to them," with H L P 21 Memph.; A B D E 13 Am omit.
 7 T. R. adds "the Christ," with H L P 21; D has only "power"; text A B E 13 Am Memph.
 8 A B E H L P 21 22 have "2"; B D versions omit.
 9 T. R. adds "a certain," with D E H L P 21 Am; A B Memph. omit.
 10 T. R. adds "Jesus," with H L P 21; A B D E 13 Am Syrr. Memph. omit.
 11 T. R. has "in" in text, with E L.

* Or "skin," surface of his body.
 1 T. R. adds "from them," with H L P 21; A B D E 13 Am Syrr. Memph. omit.
 2 Also added, with A B E H P 21 Am Syrr.; T. R. has "and," with H L P 21 Memph.; H P having both.
 3 T. R. reads, "we adjure," with H L P 21 Syrr.; text A B D E 13 Am Memph.
 4 T. R. omits "to them," with E H L P; text A B D 13 21 Am Syrr. Memph.

* Literally "leaping."
 1 T. R. reads "them," with H L P 21; text A B D 13 Am Memph.
 2 Or "Diana."
 3 "Whole" is doubtful; A B H 13 Am Memph. omit; E H L P 21 Syrr. insert.
 4 Honorary magistrates, of the principal persons of the province, specially charged with the public festivals.

hand, would have made a defence to the people. But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.²⁴ And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,²⁵ and of the [image] which fell down from heaven?²⁶ These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong. For ye have brought these men, [who are] neither temple-plunderers, nor speak injuriously of your²⁷ goddess. If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another. But if ye inquire anything concerning other matters,²⁸ it will be settled in the regular assembly. For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse. And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him] and embraced [them], went away to go to Macedonia. And having passed through those parts, and having exhorted them with much discourse, he came to Greece. And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as

he was going to sail to Syria, [the] resolution was adopted of returning through Macedonia. And there accompanied him as far as Asia, Sopater [son] of Pyrrhus,²⁹ a Beroean; and of Thessalonians Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia Tychicus and Trophimus. These going before waited for us in Troas; but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days. And the first day of the week, we³⁰ being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight. And there were many lights in the upper room where we³¹ were assembled. And a certain youth, by name Eutychus, sitting at the window-opening, overpowered³² by deep sleep while Paul discoursed very much at length, having been overpowered³³ by the sleep, fell from the third story down to the bottom, and was taken up dead. But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life³⁴ is in him. And having gone up, and having broken the³⁵ bread, and eaten, and having long spoken³⁶ until day-break, so he went away. And they brought [away] the boy alive, and were no little comforted. And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot. And when he met with us at Assos, having taken him on board we came

H L P omit.
²⁴ T. R. omits "son of Pyrrhus," with H L P Syrr; M A B D E 13 21 Am Monoph insert.
²⁵ T. R. reads "the great goddess Artemis," with H L P 21; text M A B D E 13 Am Syrr Monoph; others: text M A B D E 13 Am Syrr.
²⁶ T. R. reads "they," with only a few cursive.
²⁷ *καταφρονέοντες*, in the act of being so.
²⁸ *καταφρονέοντες*, "had been already overpowered."
²⁹ Or "soul."
³⁰ T. R. omits "the," with H L P 21. *εὐ* M A B C D E 13.
³¹ Or "conversed."

to Mitylene; and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next day we came to Miletus: for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem. But from Miletus having sent to Ephesus, he called over [to him] the elders of the assembly. And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia, serving the Lord with all lowliness, and³⁷ tears, and temptations, which happened to me through the plots of the Jews; how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in every house, testifying to both Jews and Greeks repentance towards God

and faith towards our Lord Jesus Christ.³⁸ And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me in it; only that the Holy Spirit testifies to me³⁹ in every city, saying that bonds and tribulations await me. But I make no account of⁴⁰ [my] life [as] dear to myself, so that I finish my course,⁴¹ and the ministry which I have received of the Lord Jesus to testify the glad tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God⁴²], shall see my face no more. Wherefore I witness to you this day, that I am clean from the blood of all, for I have not shrunk from announcing to you all the counsel of God. Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.⁴³

* T. R. adds "many," with C H L P 21 and others; M A B D E 13 Am Monoph omit.
³⁷ M A C D E 13 21 Am Monoph insert "Christ," B H L P Am, omit.
³⁸ T. R. omits "to me," with H L F and others; M A B C D E 13 21 Am Syrr Monoph insert.
³⁹ The readings vary. T. R. has "I make no account of, nor hold my life dear to myself," adding *ἐν* *ἐμοὶ* and *ἐν* *ἐμοὶ* after *ἐμῶν*, with H L P 21; text M A B D E 13 Am Syrr.
⁴⁰ T. R. adds "with joy," with C H L P 21; M A B D E 13 Am Monoph omit.
⁴¹ Many omit "of God," with M A B C D 13 Monoph; H L P 21 Am insert.
⁴² I am fully satisfied that this is the right translation. To make it a question of the divinity of Christ (which I hold to be of the foundation of Christianity) is simply absurd. Wetstein, Griesbach, Lachmann, Tischendorf, De Wette, have *Kenneth* (i.e., "Lord"), not "God," at all, following A C D E 13 and a host of other MSS. Matthew has *Κύριος* and *Θεός*, with all the Russian MSS. M B Am have *Θεός*; others *Κύριος*. I am persuaded that the reading is *Θεός* and has been tampered with because of the difficulty of the phrase. *Θεός* was ancient and now is generally received, with M A B C D E 13 21 (T. R. has *Κύριος*), etc.). Further, Athanasius, particularly in his second letter to Apollinarius, condemns all such language as "the Lord of God," as doctrinally false and the boldness of the Arians—used by them because they did not believe in the true divinity of Jesus, declaring scripture does not speak so. God could not be said to die or

suffer; nor flowing of blood be applied to him. In one place you have, "The scriptures have nowhere taught also *Θεός* *ἐμῶν* *ἐμῶν*." The old editions had *ἐμῶν* *ἐμῶν*. The latter is the form of all the language of Athanasius. At any rate, it is in Acts 22, if at all, *ἐμῶν* *ἐμῶν*. On the other hand, Chrysostom has *Θεός* and *ἐμῶν* *ἐμῶν*. His comment on it is general: only we have the evidence that already the false reading had crept in, for *ἐμῶν* *ἐμῶν* is not received as genuine. Quotations from the Fathers will be found in Wetstein in *loc. cit.* Heb. 12, xiii, 12, and even Chrys., as far as they go, show what the more natural form of "his own blood" would be in Greek. It has been questioned whether *ἐμῶν* can be used thus absolutely in the singular. But we have it in John's Gospel, chapter xv, 13. It is used in the neuter singular for material things, Acts iv, 22. The torturing passage as we find it in the manuscripts, I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with *ἐμῶν* in this way. At any rate it is strange to find an argument for the divinity of Christ on a passage where *Θεός* is selected by almost all important editions, founding it on an expression which Athanasius declares to be nowhere found in scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Apollinarius; in particular in sections xii.—xiv., p. 338. (Benedict, ed., 1777, vol. i, part 2).

¹ Literally "says."
² Literally "men Ephesians."
³ T. R. reads "the great goddess Artemis," with H L P 21; text M A B D E 13 Am Syrr Monoph.
⁴ Or "Jupiter."
⁵ Some read "our," with M A B D 13; text H L P 21 and very many Am Monoph.
⁶ Some, with B 13, read *ἐμῶν*, which means "further," but M A D H L P 21 and versions with T. R.
⁷ Some add "and exhorted," with M A B D E 13 21 Am Syrr Monoph, but varying form of reading;

²⁰ [For²⁰] I know [this,²⁰] that there will come in amongst you after my departure grievous wolves, not sparing the flock; and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears. And now I commit you²¹ to God, and to the word of his grace, which is able to build [you] up and give [to you²²] an inheritance among all the sanctified. I have coveted [the] silver or gold or clothing of no one. ²³ You yourselves know that these hands have ministered to my wants and to those who were with me. I have shewed you all things, that thus labouring [we] ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

²⁴ And having said these things he knelt down and prayed with them all. And they all wept sore; and falling upon the neck of Paul they ardently kissed him, specially pained by the word which he had said, that they would no more see his face. And they went down with him to the ship.

XXI. And when, having got away²⁵ from them, we as last called away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Patara. And having found a ship passing over into Phœnicia, ²⁷ we went on board and sailed; and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge her cargo.

²⁸ And having found out the disciples, we remained there seven days; who²⁹ said to Paul by the Spirit not to go up to Jerusalem. But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling down upon the shore we prayed. And having embraced one another, we went on board ship, and they returned home. And we, having completed the voyage, arrived from Tyre at Ptolemais, and having saluted the brethren we remained one day with them. And leaving on the morrow,³¹ we came to Caesarea; and entering into the house of Philip the evangelist, who was of the seven, ³² we abode with him. Now this man had four virgin daughters who prophesied. And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judea, and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of [the] Gentiles. ³³ And when we heard these things, both we and those of the place besought [him] not to go up to Jerusalem. But Paul answered, What do ye, weeping and breaking my heart? for I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we were silent, saying, The will of the Lord be done. And after these days, having got our effects ready, we went up to Jerusalem. And [some] of the disciples from Caesarea went

with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple, with whom³⁴ we were to lodge. And when we arrived at Jerusalem the brethren gladly received us. And on the morrow Paul went in with us to James, and all the elders came there. And having saluted them, he related one by one the things which God had wrought among the nations by his ministry. ³⁵ And they having heard [it] glorified God,³⁶ and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed, and all are zealous of the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs. What is it then? a multitude must necessarily come together, for they will hear³⁷ that thou art come. This do therefore that we say to thee: We have four men who have a vow on them; take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will³⁸ know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself also walkest orderly, keeping the law. ³⁹ But concerning [those of] the nations who have believed, we have written, deciding that they should [observe no such thing, only to⁴⁰] keep themselves both from things offered to idols, and from blood, and from things strangled, and from fornication. Then Paul, taking the men, on the next day, having been purified, entered with them⁴¹ into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.

⁴² And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon him, crying, Israelites,⁴³ help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place. ⁴⁴ For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple. And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut. ⁴⁵ And as they were seeking to kill him, a representation came to the chiliarch of the band that the whole of Jerusalem was in a tumult; who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased beating ⁴⁶ Paul. Then the chiliarch came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might be, and what he had done. And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress. ⁴⁷ But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the crowd. For the multitude of the people followed, crying, Away with him. But as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said, ⁴⁸ Dost thou know Greek? Thou art

²⁰ A 13 has *for*; C D 13 Am omit; C* E H L P 31 Syrr &c. insert.
²¹ A B C D 13 Am Memph omit; C* E H L P 31 insert.
²² T. R. and many add "brethren," with C E H L P 31; A B D 13 and versions omit.
²³ O H L P 13 31 Syrr insert; A B D E Am Memph omit.
²⁴ T. R. adds "but," or "and," &c., which seems as

is better left out in English, with 13 Memph. ²⁵ *excedidit*, elsewhere "covered with kisses." ²⁶ There is an expression of effort in the Greek word, "torn ourselves" may be too strong. Chrys. remarks that it implies *force*, "force." ²⁷ T. R. adds "Paul, and we that were with him," with H L P 31 and many others; A B C E 13 Am Syrr Memph omit.

³⁴ Or "to bring us to a certain Mnason, a Cyprian, an old disciple with whom." ³⁵ T. R. reads "the Lord," with D H P 31; text A B C E L 13 Am Memph. ³⁶ B C and versions Syrr Memph read "What is it then? They will necessarily hear."

⁴³ T. R. reads "say" with H L P and most others; text A B C D E 13 31 and others. ⁴⁴ A B 13 Am Memph and versions omit the clause; C D E H L P 31 Syrr-Het insert. ⁴⁵ Or "purified with them, entered." ⁴⁶ Literally, "men Israelites."

not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins? But Paul said, I am a Jew¹ of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people. And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying, (XXII.) Brethren² and fathers, hear my defence which I now make to you. And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of³ Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as ye are all this day; who have persecuted this way unto death, binding and delivering up to prisons both men and women; as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished. And it came to pass,⁴ as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarene, whom thou persecutest. But they that were with me beheld the light, [and were filled with fear⁵], but heard

not the voice of him that was speaking to me. And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do. And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus. And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwell [there], coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received my sight and saw him. And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth: for thou shalt be a witness for him to all men of what thou hast seen and heard. And now why lingerest thou? Arise and get baptized, and have thy sins washed away, calling on his name.⁶ And it came to pass⁷ when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy, and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,⁸ and kept the clothes of them who killed him. And he said to me, Go, for I will send thee to the nations afar off. And they heard him until this word, and lifted up their voice, saying, Away with such

¹ Literally 'a man & Jew.'
² Literally 'Men brethren.'
³ Some would point it thus: 'city, educated at the feet of Gamaliel according to,' &c. It comes to the same.
⁴ Literally 'it came to pass to me.' But this is hardly English.

⁵ A B H 13 Am Memph unit; D E L P 31 Syr-Hel &c. insert.
⁶ T. R. reads 'on the name of the Lord,' with H L P 31 and others; text A B E 13 Am Syr Memph &c.
⁷ T. R. adds 'to his being killed,' with H L P 13 31 and others; text A B D E Am Memph &c.

a one as that from the earth, for it was⁹ not fit he should live. And as they were crying, and throwing away their clothes, and casting dust into the air, the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him. But as they¹⁰ stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncondemned? And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou¹¹ going to do? for this man is a Roman. And the chiliarch coming up said to him, Tell me, Art thou¹² a Roman? And he said, Yes. And the chiliarch answered, I, for a great sum, bought this citizenship. And Paul said, But I was also [free] born. Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him. And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him,¹³ and commanded the chief priests and all the¹⁴ council to meet,¹⁵ and having brought Paul down set him before them.

XXIII. And Paul, fixing his eyes on the council, said, Brethren,¹⁶ I have walked in all good conscience with God unto this day. But the high priest Ananias ordered those standing by him to smite his mouth.

¹⁷ Then Paul said to him, God will smite thee, whitened wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?
¹⁸ And those that stood by said, Dost thou rail against the high priest of God? And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler of thy people. But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren,¹⁹ I am a Pharisee, son of Pharisees;²⁰ I am judged concerning the hope and resurrection of [the] dead. And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude was divided. For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess both of them.
²¹ And there was a great clamour, and the scribes²² of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or an angel²³.... And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring [him] into the fortress. But the following night the Lord stood by him, and said, Be of good courage;²⁴ for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome also.

⁹ T. R. reads *eastern*, with many cursives.
¹⁰ T. R. reads 'he,' with (H) P 31.
¹¹ T. R. reads 'look to what thou art,' with D H L P 31; text A B C E 13 Am Syr Memph.
¹² T. R. reads 'if thou art,' with L P and many others; text A B C D E H 13 31 Am Syr Memph.
¹³ T. R. adds 'from the bonds,' with H L P 31 and others; text A B C E 13 Am Syr Memph.
¹⁴ T. R. reads 'their whole,' with H L P 31 and others; text A B C E 13 Am Memph.
¹⁵ T. R. reads 'to come,' with H L P Memph; text A B C E 31 Am.

¹⁶ Literally 'men brethren.'
¹⁷ T. R. reads 'son of a Pharisee,' with E H L P 31 and most others Memph; text A B C 13 Am.
¹⁸ Many read 'some of the scribes,' with A B C; A E 13 Am Memph have *some* only, and omit 'part,' reading, 'and some of the Pharisees rising up.'
¹⁹ T. R. adds 'let us not fight with God,' with H L P 31 and others; A B C E 13 Am Syr Memph omit.
²⁰ T. R. adds 'Paul,' with H L P 31 61 and many others; A B C E 13 Am Syr Memph omit.

¹⁸ And when it was day, the Jews,^a having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul. And they were more than forty who had joined together in this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down^b to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him. But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him. He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee. The

chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these things to me. And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Caesarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to Felix the governor, having written a letter, conched in this form: Claudius Lysias to the most excellent governor Felix, greeting. This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took^c out [of their hands], having learned that he was a Roman. And desiring to know^d the charge on which they accused him, I brought him down to their council; whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy of death or of bonds. But having received information of a plot about to be put in execution against the man [by the Jews^e], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. [Farewell.] The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the fortress. And these, having entered into Caesarea, and given up the letter to the governor, presented Paul also to him. And^f having read [it], and

^a T. R. reads 'certain of the Jews,' with H L P 31 and others Am; text M A B C E 13 61 Memph. ^b T. R. adds 'to-morrow' with H L P 31 and others; M A B C E 13 61 Am Syrr Memph. Am. omit. ^c T. R. reads 'as though they would inquire,' with many cursives. ^d T. R. adds 'him,' with H L P 31 and most others Syrr Memph; M A B E 13 61 Am omit. ^e Many read 'to know distinctly,' *εἰσπεριεσπασμένους*.

with M A B 13 61; text E H L P 31 and most. ^f M A (B) E 13 61 Am (Memph) omit, reading 'I receive,' by them, instead of 'I desire,' immediately; H L P 31 and others insert. R Memph. have *ἀποστείλας* only. ^g M E H L P 31 61 Syrr insert; A B 13 Am Memph omit. ^h T. R. adds 'the governor,' with H L P 31 and others; M A B E 13 61 Am Syrr Memph omit.

asked of what eparchy he was, and^a learned that [he was] of Cilicia, he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's praetorium. XXIV. And after five days came down the high priest Ananias, with the^b elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor. And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought, we receive [it] always and everywhere, most excellent Felix, with all thankfulness. But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness. For finding^c this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazareans; who also attempted to profane the temple; whom we also had seized, [and would have judged] according to our law; but Lysias, the chiliarch, coming up, took [him] away with great force out of our hands, having commanded his accusers to come to thee;^d of whom thou canst thyself, in examining [him], know the certainty of all these things of which we accuse him. And the Jews also joined^e in pressing the matter against [Paul], saying that these things were so. But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I

answer^f readily as to the things which concern myself. As thou mayest know^g that there are not more than twelve days since I went up to worship at Jerusalem, and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city; neither can they make good the things of which they now accuse me. But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets; having hope towards God, which they themselves also receive, that there is to be a resurrection^h both of just and unjust. For this cause I also exercise [myself] to have in everything a conscience without offence towards God and men. And after a lapse of many years I arrived, bringing alms to my nation, and offerings. Whereupon they found me purified in the temple, with neither crowd nor tumult. Butⁱ it was certain Jews from Asia, who ought to appear before thee and accuse, if they have anything against me; or let these themselves say what wrong they found^j in me when I stood before the council, [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resurrection of [the] dead. And Felix,^k knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I

^a M A B E 13 31 61 Am read 'some of the.' ^b The phrase is not complete, or rather, the parts are not strictly connected: finding him so, they would have judged him. ^c M A B H L P (C) 31 61 Am Memph. omit from after 'seized,' ver. 6, to 'to thee,' ver. 8, reading 'seized, of whom, but of whom' must then refer to 'Paul'; E 13 31 Syrr insert. ^d T. R. *προσέβαλεν*, 'presented,' joined in, with many cursives; text M A B E H L P 31 61. ^e T. R. adds 'the more,' with H L P 31 and others; text M A B E 13 61 Am Memph.

^f T. R. *ἀποκρίσας*, with H L P 31 and others; *ἀποκρίσας* M A B E G. ^g T. R. adds 'of the dead,' with E H L P 31 and others Syrr; M A B C D 13 61 Am Memph. omit. ^h T. R. (not *Σωφρονίου*) omits 'But,' with H L P, reading 'Whereupon certain Jews from Asia found me.' Ac.; M A B C E 13 61 Am Memph. insert. ⁱ T. R. reads 'if they found any wrong,' with some cursives Am. (M A B 13 31 omit or post.) ^j T. R. adds 'having heard these things,' with H L P 31 and others.

¹² will determine your affair; * ordering the centurion to keep him,¹³ and that he should have freedom, and to hinder none of his friends to minister¹⁴ to him.

¹⁴ And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee; hoping¹⁵ at the same time that money would be given him by Paul.¹⁶ wherefore also he sent for him the oftener and continued with him. But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

XXV. Festus therefore, being come into the eparchy, after three days went up to Jerusalem from Caesarea.¹⁷ And the chief priests¹⁸ and the chief of the Jews laid informations before him against Paul, and besought him, asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way. Festus therefore answered that Paul should be kept at Caesarea, and that he himself was about to set out shortly. Let therefore the persons of authority among you, says he, going down too, if there be anything in this man,¹⁹ accuse him.

* T. R. adds 'and,' with H 31 and others; (Am) &, with L; * A B C E P 13 61 Memph omit.

* T. R. reads 'Paul,' with H L P 31 and most others; also * A B C E 13 61 Am Memph.

* T. R. adds 'or to come,' with H L P 31 and others; * A B C E 13 61 Am Syrr Memph omit.

* T. R. adds &, 'too' or 'also,' with some cursives and Memph.

* T. R. adds 'that he might let him go,' with H L P 31 and most others Memph; * A B C E 13 61 Am Syrr omit.

* T. R. reads 'the high priest,' with H P 31 and others; text * A B C E L 13 61 Am Syrr Memph.

* Or 'If there be anything amiss in the man,'

* And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges²⁰ which they were not able to prove: Paul²¹ answering for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I

offended [in] anything. But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things? But Paul said, I am standing before the judgment-seat of Caesar, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest.²² If then²³ I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Caesar. Then Festus, having conferred with the council, answered, Thou hast appealed to Caesar? To Caesar shalt thou go. And when certain days had elapsed, Agrippa the king and Bernice arrived at Caesarea to salute Festus. And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner

with * A B C E 13 61 Am Memph (Syrr).

* T. R. omits 'not' and 'eight or,' with H L P; the readings vary in detail, resulting in text.

* T. R. adds 'against Paul,' with H P 31, but the readings vary: L 'against him'; * A B C 13 61 Am omit.

* T. R. omits 'Paul,' with H P and others; * A B C E (L & c. ceteris) 13 31 61 Am Syrr Memph insert. E Am add 'but.'

* Or 'thou knowest better than that,' that is, than to say, 'wilt thou go up to Jerusalem and be judged?' We might read 'better than thou pretendest,' but it is difficult with the &.

* T. R. reads 'For if,' with H L P 31 Am &, i text * A B C E 61 Memph.

* T. R. adds 'to destruction,' with H L P 31 and others Syrr; * A B C E 13 61 Am Memph omit.

* T. R. reads 'this,' with H P and some cursives; text * A B C E H L Syrr Memph.

* T. R. has 'said' in text, with C E H L P 31 61 Syrr Memph; * A B 13 Am omit.

* T. R. reads 'and he said, To-morrow,' with

by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment²⁴ against him: to whom I answered, It is not [the] custom of the Romans to give up any man²⁵ before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge. When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the man to be brought:²⁶ concerning whom the accusers, standing up, brought no such accusation of guilt as I supposed; but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be living. And as I myself was at a loss as to an inquiry into these things,²⁷ I said, Was he willing to go to Jerusalem and there to be judged concerning these things? But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Caesar. And Agrippa [said] to Festus, I myself also would desire to hear the man. To-morrow, said he,²⁸ thou shalt hear him.

On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought. And Festus said,²⁹ King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him]

that he ought not to live any longer.

But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send him; concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write: for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

XXVI. And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence: I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews, especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews, who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.

And now I stand to be judged because of the hope of the promise made by God to our fathers, to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king,³⁰ I am accused of [the] Jews.

Why should it be judged a thing incredible in your sight if God raises the dead? I indeed myself thought that I ought to do much against the

C E H L P 13 31 61 Syrr; * A B Am Memph omit & &.

* Literally 'says.'

* T. R. has 'the,' with H L P 13 and others; 'our' * A B C E H L 61 Am Syrr Memph.

* T. R. adds 'Agrippa,' with H L P 31 Syrr; * A B C E 13 61 Am Memph omit. A omits also 'O king.'

¹⁰ name of Jesus the Nazarean. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. ¹¹ And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out [of our own land]. And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief priests, at mid-day, on the way, I saw, O king, a light above the brightness of the sun shining from heaven round about me and those who were journeying with me. And, when we were all fallen to the ground, I heard a voice saying to me^a in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads. And I said, Who art thou, Lord? And the Lord^a said, I am Jesus whom thou^a persecutest: but rise up and stand on thy feet; for for this purpose have I appeared to thee, to appoint thee to be a servant^a and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom^a I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me. ¹² Whereupon, king Agrippa, I was not disobedient to the heavenly vision; but have, first to those both in Damascus and Jerusalem, and to all the region of Judea, and to the nations,

announced that they should repent and turn to God, doing works worthy of repentance. On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me. Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen, [namely,] whether Christ should suffer: whether he first, through resurrection of [the] dead, should announce light both^b to the people and to the nations. And as he answered for his defence with these things, Festus says^c with a loud voice, Thou art mad, Paul; much learning turns thee to madness. But Paul^d said,^e I am not mad, most excellent Festus, but utter words of truth and soberness: for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa [said^f] to Paul, In a little thou persuadest me to become a Christian. And Paul [said^g], I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as I also am, except these bonds. And the king stood up, and the governor and Bernice, and those who sat with them, and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds. And Agrippa said to

Am Memph; M A B E H 13 61 insert.

^a T. R. reads 'said,' with H L P 21 Am Memph; 'says,' M A B E 13 61.

^b T. R. reads 'he,' with H L P 31; 'Paul' M A B E 13 61 Am Memph.

^c Literally 'says.'

^d T. R. reads 'said' in text, with H L P 21 Memph; M A B 13 61 Am omit.

^e T. R. adds 'when he had said this,' with H L P 31; M A B 13 61 Am Syrr Memph omit.

Festus, This man might have been left go if he had not appealed to Caesar.

XXVII. But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company. ² And going on board a ship of Adramyttium about to navigate^a by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself. And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary. And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia; and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her. And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone; and coasting it with difficulty we came to a certain place called Fair Havens, near to which was [the] city of Lasaea. And much time having now been spent, and navigation being already dangerous, because the fast also was already past, Paul counselled them, saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but also of our lives. But the centurion believed rather the helmsman and the shipowner than what was said by Paul. And the harbour being ill adapted to winter in, the most

counselled to set sail thence, if perhaps they might reach Phoenice to winter in, a port of Crete looking north-east and south-east.^b And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete. ¹⁴ But not long after there came down it a hurricane called Euroclydon.^c ¹⁵ And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven [before it]. But running under the lee of a certain island called Claudia, we were with difficulty able to make ourselves masters of the boat; which having hoisted up, they used helps, frapping^d the ship; and fearing lest they should run into Syrtis and run aground,^e and having lowered the gear they were so driven. But the storm being extremely violent on us, on the next day they threw cargo overboard, and on the third day with their own hands they cast^f away the ship furniture. ¹⁷ And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away. And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me and not have made sail from Crete and have gained this disaster and loss. And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship. For an angel of the God whose I am and whom I serve stood by me this night, saying, Fear not, Paul; thou must stand before Caesar; and behold, God has

^a T. R. reads 'speaking to me and saying,' with L and others; H Am have 'speaking to me,' omitting 'and saying'; text M A B O I (H 31) 61 Syrr Memph.

^b T. R. omits 'Lord,' with H P and others; M A B C H I L 31 61 Am Syrr Memph insert.

^c There is a certain emphasis on 'I' and 'thou.'

^d *Impervy*, an appointed official servant.

^e T. R. adds 'now,' and omits 'by.'

^f T. R. omits 'both,' with L P 21 and others.

^a T. R. connects 'about to navigate' with 'we,' with H L P 31; text M A B 13 61 Am Syrr Memph.

^b The direction is expressed by that of winds, but *asse* is the point 'to which,' not 'from which,' the wind blows. *Lips* is a south-west wind, and *Chorus* a north-west. But down the wind is, of course, just the opposite point. See Josephus A. J., xv. 2, 6, which seems decisive.

^c M A B read 'Euroclydon.'

^d Passing a cable round the body of the ship.

^e *See* the *Lips* *Chorus*, *Chorus* is 'run on shore' (ver. 26) 'on an island.' I give it this sense therefore here; but the *see* *Lips*, which was at some distance south-west, needs some paraphrase. 'Run aground into Syrtis' is not correct.

^f T. R., with H L P 21 Syrr Memph, reads 'with our own hands we cast,' text M A B C 13 61 Am.

granted to thee all those that sail with thee. Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me.
 But we must be cast ashore on a certain island. And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them, and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms; and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come.
 But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow, Paul said to the centurion and the soldiers, Unless these abide in the ship ye cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall. And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food. Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish.
 And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat. And all taking courage, themselves also took food. And we were in the ship, all the souls, two hundred and seventy-six. And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea. And when

it was day they did not recognise the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore; and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand. And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves.² And [the] counsel of the soldiers was that they should kill the prisoners lest any one should swim off and escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the sea], to get out on land; and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

XXVIII. And when we¹ got safe [to land] we² then knew that the island was called Melita. But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold.
 And Paul having gathered a [certain³] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from⁴ the heat seized his hand. And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live. He however,⁵ having

¹ T. R. reads 'they,' with 41 and some cursives; text (46) A B C H L P 13 31 Am Syrr Memph; N has *quatuordecim*.
² T. R. reads 'shall fall from the head of any one of you,' with H L P and most others; text A B C 13 31 61 Am Memph.
³ A B C omit 'of the waves'; C H L P 13 31 61 Syrr Memph have it; Am reads *maris* 'of the sea.'

⁴ T. R. reads 'they,' with H L P 31 and others; text A B C 13 61 Am Syrr Memph.
⁵ T. R. omits 'certain,' with H L P 31 and others Am Syrr; M¹ A B C 13 insert.
⁶ T. R. reads 'coming out, out of,' & for *and*, with 31 and cursives, & A B C H L P 13 61 Am.
⁷ *pro* *de* 'much rather,' however is weak, but is I believe the best word. *pro* *de* goes farther than simple affirming.

shaken off the beast into the fire, felt no harm. But they expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

Now in the country surrounding that place were the lands belonging to the chief man¹ of the island, by name Publius, who received us and gave [us] hospitality three days in a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him. But this² having taken place, the rest also who had sicknesses in the island came and were healed; who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Dioscuri for its ensign. And having come to Syracuse we remained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernae, whom when Paul saw, he thanked God and took courage.

And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but³] Paul was allowed to remain by himself with the soldier who kept him. And it came to pass after three days, that he⁴ called together those who were the chief of the Jews; and when they had come together he said to them, Brethren,⁵ I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans, who having examined me were minded to let me go, because there was nothing worthy of death in me. But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse my nation of. For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this chain about me. And they said to him, For our part, we have neither received letters from Judea concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee. But we beg⁶ to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against. And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them⁷ concerning Jesus, both from the law of Moses and the prophets, from early morning to evening. And some were persuaded of⁸ the things which were said, but some disbelieved. And being disagreed among

¹ 'The chief man' was an official title: *ἐπίτροπος* *Μακεδονίας*. As an individual he was not, for his father was alive.
² T. R. reads 'This then,' with H L P 31 and others; text A B 1 13 61 Syrr Memph.
³ What is enclosed in [] is doubtful: H L P 31 and others insert; A B 1 13 61 Am Syrr Memph omit.
⁴ T. R. reads 'Paul,' with H L P 31; text A B 1 13 61 Am Memph.
⁵ Literally 'Men brethren.'

⁶ Or 'we should think well.' It is used as in text, Daniel ii. 16; 1 Mac. ii. 25; Wisdom of Solomon xiii. 18; 1 Mac. ii. 8. See Weisstein on Acts xv. 28 (where the Valentinian has *rogatus*), and Schleusener, and note, for classical examples.
⁷ T. R. adds 'the things,' with L 31 and others; text A B H 13 61 Am Syrr Memph.
⁸ Assented to them as true. It is used of giving credit to a person so as to follow him: as in Acts v. 36.

themselves they left: Paul having spoken one word, Well spoke the Holy Ghost through Eneas the prophet to our^a fathers, saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive.^b For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart,

^a M A B 13 61 and others read 'your.'
^b T. R. reads 'the salvation,' with E H L P 31 and others. Memph. with M A B 13 61 Am Syr. This verse is rejected by very many; H L P

and be converted, and I should heal them. Be it known to you therefore, that this salvation^c of God has been sent to the nations; they also will hear [it]. [And he having said this, the Jews went away, having great reasoning among themselves.^d And he^e remained two whole years in his own hired lodging, and received all who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

31 and others insert; M A B E 13 61 Am Syr. Memph. omit.
^c T. R. reads 'Paul,' with H L P 31 Syr.; M A B E 13 61 Am Memph. omit.

EPISTLE TO THE ROMANS.

I. Paul, bondman of Jesus Christ, [a] called^a apostle, separated to God's^b glad tidings, (which he had before promised by his prophets in holy writings,^c) concerning his Son (come of David's seed according to flesh, marked out Son of God in power, according to [the] Spirit^d of holiness, by resurrection of [the] dead) Jesus Christ our Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of^e faith among all the nations, among whom are ye also [the] called^f of

^a A called apostle, and ver. 7 called saints; in the latter case the sense is changed in the Authorized Version. In the original they are designated as already saints, 'saints by the calling of God,' not as simply called to be so. Called saints is ambiguous in English; the sense is determined in the note on verse 7.
^b In holy writings, there is no article; and 'in the holy scriptures' is not warranted by the original. The statement of the apostle is general, addressing himself, as he does, in Gentiles.
^c In many cases it is impossible to put a small or a large S rightly to the word Spirit, as the presence and power of the Holy Ghost characterizes the state, and that and the state are both included. And so it is here. It is divine, not merely human, perfection, and by the Holy Ghost, yet it is Christ's state. But it is not merely a state, but that state which consists in

Jesus Christ: to all that are in Rome, beloved of God, called^a saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you, always beseeching at my prayers, in any way now at least I may be prospered^b by the will of God to come to you. For

the presence and power of the Holy Ghost, and in the absolute expression of it. On the whole, I put a large S here, but it is the Son manifested on earth who is spoken of, and characteristic of him. Resurrection was the proof, but he who had eyes to see saw what came in flesh justified in the Spirit even when here, the same Spirit which was quickening power in resurrection, as 1 Peter iii. 18, *Quia semel propter peccata.*
^c Called ones of Jesus Christ: is what they are.
^d That is, saints by calling: 'called to be saints' is not the meaning of the passage.
^e Prosperous does not refer to a prosperous journey, but to the hope that God may favour or prosper him so that he may come; he had long wished it, and hoped that at last it might be granted him.

I greatly desire to see you, that I may impart to you some spiritual gift to establish you; that is, to have mutual comfort among you, each by the faith [which is] in the other, both yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also. I am a debtor both to Greeks and barbarians, both to wise and unlearned: so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

For I am not ashamed of the glad tidings^a for it is God's power to salvation, to every one that believes, both to Jew first and to Greek: for righteousness of God^b is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by^c faith. For there is revealed wrath of God from heaven^d upon all impiety, and unrighteousness of men holding the truth in unrighteousness. Because what is^e known of God is manifest among them, for God has manifested [it] to them,—for from [the] world's creation the invisible

^a T. R. adds 'of Christ,' with K L P 37 45 and others; M A B C D E G H I Am Syr. Memph. omit.
^b Righteousness of God. The absence of the article may arrest the mind here, and in some other places, in this part of the epistle. It is likely to do so, because the righteousness of God is now a known doctrine; not so when the apostle taught. The righteousness of God was a widely new thought, as was indeed wrath from heaven: wrath on earth was not. The gospel, or 'glad tidings,' was the power of God to salvation, because righteousness of God (that kind of righteousness) was revealed—not that of man required. See also chap. iii. 21.
^c By faith. The word 'by' is the same in Greek (ἐκ) as that translated 'on the principle of.' I have left 'by' as being a quotation.
^d Wrath of God from heaven is revealed; see note 3; 'there' is merely the impersonal form, not an adverb, but necessary, as it is difficult to put the words in another order without injuring the sense.
^e Or 'may be.' *γνωσθέν* is used for 'may be known,' and according to Frischauf is so used in contrast with *γνωστός* 'known'; but it is given

things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,^a—so as to render^b them inexcusable. Because^c knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts,^d and their heart without understanding was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles. Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves: who^e changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever. Amen. For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to nature; and in like manner the males also, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error

as equivalent by others, and is always used for 'known' in the N. T. and LXX. Still the *ἐκ* *γνωσθέν* is here spoken of 'knowledge acquirable by nature in contrast with revelation,' so that 'may be' does not misrepresent the force; it means what is within the capacity of man's apprehension. But 'is known' sufficiently represents that and is more exact.
^a Here *γνωσθέν* is characteristic; not *γνωστός*. 'Godhead,' as in Col. ii. 9.
^b *ἐκ* *ἐκ* does not affirm that they are so, simply, but the consequence of the display of creative glory in what was seen. 'So that they should,' or 'might be,' is ambiguous in English, and implies purpose. Hence I have said 'so as to render,' which gives the sense.
^c This is the second reason: the first is ver. 18.
^d *ἀκατακατά* signifies the 'inward reasonings of the mind.' The word 'thoughts' in English conveys this best.
^e The 'also' is doubtful here, D E G K L P 37 and many others insert; M A B C 17 45 Am Memph. omit.
^{f *ἀλλήλους*.}

¹² which was fit. And according as they did not think good^a to have God in [their] knowledge, God gave them up to a reprobate^b mind to practise unseemly things; being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, backbiters, hateful to God,^c insolent, proud, boasters, inventors of evil things, disobedient to parents, void of understanding, faithless, without natural affection,^d unmerciful; who^e knowing the righteous judgment^f of God, that they who do^g such things are worthy of death, not only practise them, but have fellow delight^h in those who do [them].

II. Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnestⁱ thyself; for thou that judgest doest the same things. But we know that the judgment of God is according to truth upon those who do such things. And think-est thou this, O man, who judgest those that do such things, and practisest them [thyself], that thou shalt

escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to repentance? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God, who shall render to each according to his works: to them who, in patient continuance of good works,^j seek for glory and honour and incorruptibility,^k life eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,^l tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek; but glory and honour and peace to every one that works good, both to Jew first and to Greek: for there is no acceptance of persons with God. For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law, [for not the hearers of the law [are] just before God, but the doers

^a *discrepans* is not 'they liked'; the word means 'to assay, test, prove'; and thence 'approve, or hold for good.'

^b Or, as some, 'a mind void of moral discernment,' *absque* answering to 'did not think good,' *non discrepans*.

^c T. R. adds 'derivation,' with L 27 47 and others Am Syr; D G P have *superius* instead of *superius*; 'wickedness.' W A B C K L Memph omit. The order of the words varies.

^d The ancients and Calvin and others would translate 'God-intervent'; but I doubt, in spite of ancient opinion drawn from reasoning, that it has this sense. It seems to me that it had acquired the sense of 'abominable,' 'abominably wicked'; as 'cursed children' does not mean that a curse is pronounced, but that they are so bad as to be only thus designated. So the moral state of *superius*. See Pritzsche, Meyer, Ac. Suidas and Occumensis give it only as an opinion, not as the use of the word in Greek. Ryke's citations do not, I think, prove anything; they accord with the general sense given.

^e T. R. adds 'implacable,' with C K L P 17 27 47 and others Am; W A B D E G Memph and others omit.

^f *scire*, 'who being such as so knew.'

^g *scire*, that which the righteous will of God requires, hence even an ordinance of His

will, or a righteous setting His requirement. See Luke i. 6 and Rom. v. 13; and also Rev. xv. 4, where it is judgment itself. Compare chap. ii. 13, where 'righteous judgment' is *discrepans*.

^h *spem* is 'to do an act' as a matter of fact, to carry it out into a fact; *esse* 'to make, produce.' I have therefore translated *spem* 'to do,' and *esse* 'practise,' which is more a course of action going on, doing it, as in German *es macht die that*.

ⁱ The constant use of *vis* with the verb, by the apostle, is very difficult, sometimes impossible, to render justly. The apostle means here that not only their own passions hurry them away, but, being thoroughly corrupt, they enjoy other people's sinning; associating themselves in thought and spirit with them, as taking pleasure in their doing so.

^j There is in Greek a periphrasis, strengthening the sense: *et q' apivert* the *creper*, *avertio* *accipivert*.

^k Literally 'work,' in the singular.

^l *adversaria*, 'incorruptibility,' not 'immortality'; the resurrection, or change, of the body is looked for; and it is thus a part of christian truth.

^m T. R. reads 'indignation and wrath,' with K L P 17 47 and others; text W A B D E G 37 Am Memph.

of the law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves; who^a shew the work of the law written^b in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves; in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

But if^c thou art named a Jew, and retest in the law, and makest thy boast in God, and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law; and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law: thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrifice? thou who boastest in law, dost thou by transgression of the law dishonour God? For the name of God is blasphemed on your account among the nations, according as it is written. For circumcision indeed profits if thou keep^d [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision. If therefore the un-

circumcision keep the requirements of the law, shall not his uncircumcision be reckoned^e for circumcision, and uncircumcision by nature, fulfilling the law, judge thee, who, with^f letter and circumcision, [art] a law-transgressor? For he is not a Jew who [is] one outwardly,^g neither that circumcision which is outward in flesh; but he [is] a Jew [who is so] inwardly;^h and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

III. What then [is] the superiority of the Jew? or what the profit of circumcision? Much every way; and first, indeed, that to them were entrusted the oracles of God. For what? if some have not believed, shall their unbelief make the faith of God of none effect? Far be the thought; but let God be true, and every man false; according as it is written. So that thou shouldst be justified in thy words, and shouldst overcome when thou art in judgment.

But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man. Far be the thought: since how shall God judge the world? For if the truth of God in my lie has more aboundedⁱ to his glory, why yet am I also judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

What then? are we better? No,

^a *scire*.

^b It is not the law, but the work which is written: *et q' apivert* the *creper*, *avertio* *accipivert*.

^c T. R. reads 'Rebeld,' i.e. instead of *et q' apivert*, with L 17 37 47; text W A B D E K Am Memph.

^d Literally 'do.'

^e The word often translated 'imputed,' in A.V.

^f *et q' apivert*, with the genitive, has the sense of 'in a given state or condition, as well as 'by means of.' By letter and circumcision gives no definite sense here. I have endeavoured to express the sense by 'with,' as their having or possessing letter and circumcision practically puts them in that condition.

^g *et q' apivert*, 'openly,' 'manifestly.'

^h *et q' apivert*, 'in what is hidden or secret.'

ⁱ Inflicts wrath is hardly English, as wrath is a sentiment of the mind; and it is what reaches another which is inflicted, as punishment or pain. But 'executes' is not the sense, nor is 'takes vengeance.' The form of expression is in Greek, as in the use of 'inflict' in English, a figure of the effect for the cause, *inducere* *et q' apivert*. Parkhurst gives 'inflicts wrath' or 'vengeance,' so I have ventured it.

^j Or 'has more abounded by my lie.' In the translation in the text the thought is 'he remained true in spite of my failure.'

in no wise: for we have before charged both Jews and Greeks with being all under sin: according as it is written, There is not a righteous [man], not even one; there is not the [man] that understands, there is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one: their throat is an open sepulchre; with their tongues they have used deceit; asps' poison [is] under their lips: whose mouth is full of cursing and bitterness; swift their feet to shed blood; ruin and misery [are] in their ways, and way of peace they have not known: there is no fear of God before their eyes. Now we know that whatever the things the law says, it speaks to those under the law,³ that every mouth may be stopped, and all the world be⁴ under judgment to God. Wherefore⁵ by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

⁶ But now without law righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by faith of Jesus Christ towards all, and upon all⁷ those who believe: for there is no difference; for all have sinned, and come short⁸ of the

glory of God; being justified freely by his grace through the redemption which [is] in Christ Jesus; whom God has set forth a mercy-seat,⁹ through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by¹⁰ the sins that had taken place before, through the forbearance of God; for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus. Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith; for we reckon that a man is justified by faith, without works of law. Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also: since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith. Do we then make void law by faith? Far be the thought: [no,] but we establish law.

IV. What shall we say then that Abraham our father¹¹ according to flesh has found? For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God; for what does the scripture say? And Abraham believed God, and it was reckoned¹² to him as¹³ righteousness. Now to

him that works the reward is not reckoned as of grace, but of debt: but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness. Even as David also declares the blessedness of the man to whom God reckons righteousness without works: Blessed [they] whose lawlessness have been forgiven, and whose sins have been covered: blessed [the] man to whom [the] Lord shall not at all reckon sin.¹⁴

[Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham as righteousness. How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be¹⁵ [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also; and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.¹⁶

¹⁷ For [it was] not by law that the

promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith. For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect. For law¹⁸ works wrath; but¹⁹ where no law is neither [is there] transgression. Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all, (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being; who against hope believed in²⁰ hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be; and not being weak in faith, he considered not²¹ his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb, and hesitated not at the promise of God through unbelief; but found strength in faith,²² giving glory to God; and being fully persuaded that what he has promised he is able also to do; wherefore also it was reckoned to him as righteous-

³ Literally "in the law."

⁴ *γεννηται*: "become in that state," not as future, but the existing consequence. Hence I say "be."

⁵ Or "because," so Meyer, Alford, and De Wette, referring it to what goes before. But it is a much more general proposition deduced from that, as the second part of the sentence shows, which does refer to what goes before.

⁶ The Greek has *ἐκ*, but it is better left out for the sense in English.

⁷ *καὶ ἐπὶ πάντων* omits "and upon all," but it is corrected. DEFGLKLP 17 37 and almost all Am have it.

⁸ "Come" is the present fact: "they come short;" "are short" is too familiar, I add the note, otherwise "come" might seem dependent on "have." "Are come" is the perfect.

⁹ I do not think this word can be used for "[a] propitiatory [sacrifice]" or "propitiation;" it certainly is not the habitual use in the LXX; and we have the two parts of the work of the great

day of atonement, here and in chap. iv. 25.

¹⁰ In respect of the passing by the sins. I have hesitated as to using *παρά* with the accusative in this sense here; but on the whole I do not doubt it gives the sense. God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement showed His righteousness in this. Now the righteousness is itself shown, and to be relied on.

¹¹ T.R. reads "faith. Therefore," *ἐπεὶ*, with B C K L P 17 37 Syrr and most others; *καὶ* MADE FG 47 Am Memph.

¹² Many read "forasmuch," with MA BC Memph; father M^{ss} C^{ss} D E F G R L P 17 27 47 Am.

¹³ I am not quite satisfied with "as," but I am that it is the nearest approach to the sense in English. For, I object to; because then faith is made of positive worth, having the value of righteousness; whereas the sense is that he was helden for righteous in virtue of faith. For

does not go far enough as righteousness; too far as to a positive value of faith. Faith might be reckoned for righteousness, and yet the righteousness come short of what was required; whereas if it be reckoned as righteousness, the last word is taken in its own value as such: "the man was held to be righteous," "to have righteousness." It is Hebrew form. See Psalm cv. 11. I apprehend too that Genesis xv. 6, where there is no preposition, makes the force of the expression plain.

¹⁴ Many read "whose sin;" *ὅτι ἡμῶν*: "whose sin [the] Lord shall not at all reckon [to him]." It is with M H D E G; *καὶ ἀφ' ἡμῶν* 17 37 47 Am Syrr Memph.

¹⁵ That is, "not account of him as having any," *οὐκ ἐκ τούτου*, "in order to his being." It is necessary perhaps to say, "that he might be" in English; but there is an expression of purpose which goes rather too far. See note¹⁶ to chap. i. 20.

¹⁶ Some omit "also" with MA BC 47 Memph, perhaps rightly. C D E F G K L P Am Syrr have it. Some may doubt of the accuracy of the trans-

lation of ver. 12, from the apparent order of the Greek words. However, I give without any hesitation the translation in the text, adding this notice to any one who can consult the Greek. It is merely the apparent form of the phrase which leads to another translation. "Father of circumcision" means, he in whom real separation to God was first publicly established. Perhaps of the faith, during [his] uncircumcision, of our father Abraham may be clearer. This notice will at any rate suffice.

¹⁷ Or "For the law."

¹⁸ T.R. reads "for," with DEFGLKLP Am Syrr; text MA BC Memph.

¹⁹ Or "with;" *ἐν* is the state or condition of his mind in believing. See x. 19, and i. Cor. ix. 10.

²⁰ Some omit "not," with MA BC Am Memph, and take *καὶ*, "and," in ver. 20 in the sense of *καὶ*, "but."

²¹ Found strength in faith may be rather free; but "strengthened by faith" might very easily be applied to his body in this passage; whereas *ἐνδυνάμην* is inwardly strengthened.

²² ness. Now it was not written on his account alone that it was reckoned ²⁴ to him, but on ours also, to whom, believing on him who has raised from among [the] dead Jesus our Lord, ²⁵ who has been delivered for our offences and has been raised for our justification, it will be reckoned.

V. Therefore having been justified on the principle of faith, we have ²⁶ peace towards God through our Lord Jesus Christ; by whom we have ²⁷ also access by faith into this favour in which we stand, and we boast in hope of the glory of God.

²⁸ And not only [that], but we also boast in tribulations, knowing that ²⁹ tribulation works endurance; and endurance, experience; and experience, hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Ghost which has been ³⁰ given to us: for we being still without strength, in [the] due time Christ ³¹ has died* for [the] ungodly. For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might also dare to ³² die; but God commends his love

to us, in that, we being still sinners, Christ has died for us. Much rather therefore, having been now justified in [the] power of ³³ his blood, we shall be saved by him from wrath. ³⁴ For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the] power of ³⁵ his life.

³⁶ And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.

³⁷ For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned: (for until law sin was in [the] world; but sin is not put to account* when there is no law; but death reigned¹ from Adam until Moses, even upon those who had not sinned in* the likeness of Adam's transgression, who is [the] figure of ³⁸ him to come. But [shall] not the act of favour [be] as the offence? For if by the offence of one* the many have died, much rather has

* was strong' is not a just translation. It is, I apprehend, in opposition to *deus* *deus* *deus*, *deus* is 'gifted with strength.' Abraham was gifted with strength, by faith (i.e., inwardly, in contrast with doubt).

²² Many read 'let us have,' with *ABCD E K L* 17 27 Am. Memphis, but it is an unjustifiable change of copyist; so 1 Cor. xv. 48, where the hortatory form makes nonsense.

²⁶ Perfect; 'have obtained and possess.'

²⁷ Or 'died.' It is the *corrupt*; but 'has died' is used in English for the fact, which is the force of the *corrupt*. That is, it is so used where the moral import is an abiding one, and time is not in question, though no abiding effect is meant. 'He has taken a journey.' The simple preterite i.e., without auxiliary, is not an *imperfect* in English; it is historical, and the fact is viewed as past and done with, or part of a whole so regarded.

²⁸ Or 'a.'

²⁹ Or 'by his blood,' 'by his life,' when *deus* is used morally it has the force of 'in the power of.' 'In the intrinsic character of' *deus*, *deus*, *deus*, *deus*. It is not the same preposition here as in that which I have translated 'through the death.' Here the article and *deus* give it a somewhat more instrumental character.

³⁰ The epistle divides itself here, as to doctrine, into two distinct parts, which a new paragraph hardly shews. Up to verse 11 'sin' had been

treated of; from this point 'sin.'

³¹ This is a different word from that translated 'reckoned' in chapter iv. 22, 23 (both 'imputed' in Auth. Ver.). There, a man is estimated such or such, judicially estimated such; here, a particular fault is put to a person's account. The former is found in Gal. iii. 6 and 2 Cor. v. 19; this only in Philom. 28.

³² Or 'has reigned.'

³³ Or 'according to.' 'Sinning after' has rather the character of copying, which is not the sense here. It refers to Hosea vi. 7. 'They, like Adam, have transgressed the covenant: this of Israel. But they who had no law did not: *yes* is here the form or character in or with which anything happens; that which gives it its character. It is a characterising condition of the act; a common use of *deus* with a dative. So Heb. x. 28, 12. 17. So *deus* *deus* *deus*. Herodotus, quoted by Ptolemy, *deus* *deus* *deus* *deus*. It must be differently translated in different cases in English. In verse 11 here 'in that' or 'for that'; in Herodotus 'with other hopes'; *deus* *deus* 'for how much'; Heb. x. 28, 'on [the] credit or testimony of] two or three witnesses'; Heb. ix. 17, 'where death is come in, has intervened.' It is a condition necessary to, or characterising what is done by, the verb.

³⁴ Or 'not as the offence [is] the act of favour.'

³⁵ Lit. 'the one.'

the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the ³⁶ many. And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of* one to condemnation, but the act of favour, of many offences unto justification. ³⁷ For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ;* so then as [it was] by one offence towards all men to condemnation, so by one righteousness¹ towards all men for justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted ³⁸ righteous. But law came in,* in order that the offence might abound; but where sin abounded grace has ³⁹ overabounded, in order that, even as sin has reigned in [the] power of] death, so also grace might reign through righteousness² to eternal life through Jesus Christ our Lord.

VI. What then shall we say? Should* we continue in sin that grace may

⁴⁰ abound? Far be the thought. We who have died to sin, how shall we ⁴¹ still live in it? Are you ignorant that we, as many as have been baptized unto Christ Jesus, have been ⁴² baptized unto his death? We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should ⁴³ walk in newness of life. For if we are become identified with [him] in the likeness of his death, so also we ⁴⁴ shall be of [his] resurrection; knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we ⁴⁵ should no longer serve sin. For he that has died is justified³ from sin. ⁴⁶ Now if we have died with Christ, we believe that we shall also live ⁴⁷ with him, knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more. For in ⁴⁸ that he has died,⁴ he has died⁵ to sin once for all; but in that he lives, ⁴⁹ he lives to God. So also ye, reckon yourselves⁶ dead to sin and alive to ⁵⁰ God in Christ Jesus.* Let not sin therefore reign in your mortal body

* Or 'And not as by one that sinned [is] the gift.'

³⁶ That is, had its foundation in, was grounded on, one single thing or act.

³⁷ Justification, or 'judicial righteousness.' Here the Greek is more exact than English perhaps allows. *Justification* is the state of accomplished subsisting righteousness before God, in which justification places us; *Justification*, the act of justifying. In English we must use justification for both. I cannot say 'righteousness' it might be practical *Justification*. In the last verse of chap. iv. it is *Justification*, because it was the doing of it which was in view, for our justifying; not, as some read, because we were justified—this can be said only (chap. v. 1) in connection with faith, and would have been *deus* *deus* *deus* *deus*. *Justification* *deus* *deus* *deus* is the effect future to the faith again. I would add, *Justification* is translated *gift*, *deus* *deus* *deus* *deus* is translated *free gift*, to distinguish them.

³⁸ Verses 13 to 17 are a parenthesis.

³⁹ Here 'righteousness' is, as in ver. 18, *Justification*, translated here 'justification,' which here it evidently cannot be: it is the accomplished subsisting righteousness answering to the one offence.

⁴⁰ *Justification*, came in as an extra thing, or by the by.

⁴¹ *Justification*. It is the thing on that principle, not simply an effectuated accomplished *Justification*.

⁴² T. R., with a good many cursives, reads 'shall we.' It is the subjunctive, *Justification* for *Justification*, what is called the deliberative subjunctive: 'Am we to do so?'

⁴³ *Justification*. Lit. 'grown up with' and so thoroughly one. Hence I have said 'identified.' The A. V. has confounded *Justification* with *Justification*, and so have Liddell and Scott up to 6th ed.; it is right in 7th. I do not find that *Justification* means 'to plant together,' but 'to make to grow together,' and in the passive simply 'to grow together.' See Luke viii. 7, where it is ambiguous.

⁴⁴ Justified, *Justification*; 'free' is ambiguous, and might be supposed to be *Justification*. It is justified, cleared, discharged. From 'sin,' note, not 'sin.'

⁴⁵ Or 'he died.' It is the fact.

⁴⁶ B C add *deus* 'to be,' before *Justification*. T. R., with K L P N 47 and some versions, puts it after, so that it seems added. A D E F G 17 Memphis omit; Am has it.

⁴⁷ T. R. adds 'our Lord,' with *ABCD E K L P* 17 27 Memphis; A B D E F G 47 Am omit.

¹² to obey its lusts.¹ Neither yield² your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead,³ and your members instruments of righteousness to God.

¹³ For sin shall not have dominion over you, for ye are not under law but under grace.

¹⁴ What then? should we sin⁴ because we are not under law but under grace? Far be the thought. Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness? But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed. Now, having got your freedom from sin, ye have become bondmen to righteousness. I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage⁵ to uncleanness and to lawlessness unto lawlessness, so now yield⁶ your members in bondage to righteousness unto holiness. For when ye were bondmen of sin ye were free from righteousness. What fruit therefore had ye *then* in the things of which ye are now ashamed? for the end of *them* [is] death. But now, having got your freedom from sin, and having become bondmen

to God, ye have your fruit unto holiness, and the end eternal life.

¹⁵ For the wages of sin [is] death; but the gift of favour of God, eternal life in Christ Jesus our Lord.

VII. Are ye ignorant, brethren, (for I speak to those knowing law,) that law⁷ rules over a man as long as he lives? For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband: so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be to another man. So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.

¹⁶ For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death; but now we are clear from the law, having died⁸ in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.

¹⁷ What shall we say then? [is] the law⁹ sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou

¹⁸ shalt not lust; but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead. But I was alive without law once; but the commandment having come, sin revived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death: for sin, getting a point of attack by the commandment, deceived¹⁰ me, and by it slew [me].

¹⁹ So that the law indeed [is] holy, and the commandment holy, and just, and good. Did then that which is good become¹¹ death to me? Far be the thought. But sin, that it might appear sin, working¹² death to me by that which is good; in order that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I¹³ am fleshly,¹⁴ sold under sin. For that which I do,¹⁵ I do not own: for not what I will, this I do; but what I hate, this I practise. But if what I do not will, this I practise, I consent to the law that [it is] right. Now then [it is] no longer I [that] do¹⁶ it, but the sin that dwells in me.

²⁰ For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me,¹⁷ but to do¹⁸ right [I find¹⁹] not. For I do not practise the good that I will; but the evil I do not will, that I do.

²¹ But if what I do not will, this I prac-

tise, [it is] no longer I [that] do²⁰ it, but the sin that dwells in me. I find then the law upon me who wills to practise what is right, that with me evil is there.²¹ For I delight in the law of God according to the inward man; but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members. O wretched man that I [am]! who shall deliver me out of this body of death? I thank²² God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

VIII. [There is] then now no condemnation to those in Christ Jesus.²³ For the law of the Spirit of life in Christ Jesus has set one free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement²⁴ of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and peace. Be-

¹ T. R. reads 'to obey it in its lusts,' with C² K L P 37; M A B C 47 Am Memph omit *obey* in DEF G read 'to obey it,' omitting 'in its lusts.'

² The distinction between *yield* and *yield up*—that is, the present, which has a continuous present sense; and the aorist, which gives the act in itself—I have sought in vain a means of distinguishing in English. *yield up*—*yield*, neither yield your members; it is at no time to be done. *yield up*—*yield* yourselves to God; let it have been done, as a once accomplished act.

³ Lit. 'as out of dead alive.' The order of the words gives a contrasted force to the *is* *resurrex*; not merely that they came thence. But 'out of dead alive' is hardly English.

⁴ Or 'are we to sin?' the subjunctive aorist. T. R. reads 'shall we sin,' with cursives Am Syrr Memph Ac. but the Latin proves nothing. Text M A B C D E K L F 17 37 47 and others.

⁵ The word translated 'in bondage' is an adjective, expressing the state of slavery, to which no word answers in English.

⁶ This is the aorist, the act done once for all, have it done.

⁷ Or 'the law.'

⁸ Having died. T. R. reads 'that being dead in which.' But it is an unfounded reading after Beza, Erasmus, and Steph. 1550 have *in oblatione*; Beza *in oblatione*, though in the French translation, (not the Latin,) it is given as if it were *in oblatione*. DEF G Vulg (not Am) read 'from the law of death in which we were held.' I may remark here that though from habit we say T. R. the A. V. is not from T. R. but from Beza or Stephanus as a rule, the first of Beza was some thirteen years after the A. V. But in the main, Beza followed Steph. and Beza. Critics have corrected the differences.

⁹ Or 'the law [is] sin.' The sense is the same.

¹⁰ *if seducer*.

¹¹ T. R. reads rather 'is become,' *exiit*; *exiit* is read by all the best uncial MSS. M A B C DEF 47 Tisch 8th ed. Meyer Lach. Alford have *exiit*. I notice it as Tisch. 7th ed. and Griesb. have *exiit*. F G, omit both.

¹² Or 'working out.'

¹³ I have put 'I' in Italics when the personal pronoun *ego* is emphatically introduced in Greek and the emphasis is not otherwise apparent; the position of *ego*, 'me,' produces the same effect, save in verse 9; the contrast is there spread.

¹⁴ *phariseus*. T. R. reads *phariseus*, with E L P 37 and others; text M A B C D E F G 17 47 and others.

¹⁵ *enervatus*, 'work out to a result,' same word as in verse 13.

¹⁶ 'Is there with me?' I find no better way of translating, though I am not satisfied. The

word is *in me*, and in verse 21, *in me*, *in me*.

¹⁷ 'Sin is by me,'—*corruptio*. Many omit 'I find,' with M A B C 47 Memph; DEF G K L P 17 37 and others Am Syrr insert.

¹⁸ DEF G 47 Am Memph have *exiit* for *exiit*, but M A B C L P 37 47 Syrr have the text. D E Am have *exiit* *del*.

¹⁹ T. R. adds 'who walk not after the flesh, but after the Spirit' to this verse; but it cannot be translated as in Auth. Ver. The Greek, were it to stand as part of the text, must be translated, 'There is no condemnation for those who, in Christ Jesus, walk not after the flesh, but after the Spirit,' or, 'those in Christ Jesus, who, as far as flesh, with A D E K L P 17 37 47 Am Syrr, to 'Spirit,' E K L P 17 37 47; Beza, text M B C D (F G) 47 Memph; M A B C D F G 47 Am Memph and others omit second part.

²⁰ 'Righteous requirement,' *debetio*; not *debetio*, 'habit of righteousness.'

cause the mind of the flesh is enmity against God: for it is not subject to the law of God; for neither indeed can it be: and they that are in flesh cannot please God. But ye are not in flesh but in Spirit; if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ he is not of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of righteousness. But if the Spirit of him that has raised up Jesus^a from among [the] dead dwell in you, he that has raised up^b Christ from among [the] dead shall quicken your mortal bodies also on account^c of his Spirit which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live: for as many as are led by [the] Spirit of God, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that

we may also be glorified with^d [him].

²² For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed^e to us. For the anxious^f looking out of the creature expects the revelation of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory^g of the children of God. ²³ For we know that the whole creation^h groans together and travails in pain together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? But if what we see not we hope,ⁱ we expect in patience. And in like manner the Spirit joins also its help^j to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession^k with groanings which cannot be uttered. ²⁴ But he who searches the hearts

knows what [is] the mind of the Spirit, because he intercedes for saints according to God. But we do^l know that all things work together for good to those who love God, to those who are called according to purpose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be^m [the] firstborn among many brethren. But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

²⁵ What shall we then say to these things? If God [be] for us, who against us? He who, yes, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things? ²⁶ Who shall bring an accusation against God's elect? [It is] God who justifies: who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter. ²⁷ But in all these things we more than conquer through him that has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,

²⁸ nor things to come, nor powers,ⁿ nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

IX. I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit, that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren,^o my kinsmen, according to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all,^p God blessed for ever. Amen.

^q Not however as though the word of God had failed; for not all [are] Israel which [are] of Israel; nor because they are seed of Abraham [are] all children; but, in Isaac shall a seed be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed. For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.^r And not only [that], but Rebecca having conceived by one, Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless^s (that the purpose of God according to election might abide, not of works, but of him that calls), it was said to her, The greater shall serve the less:

very common with the apostle from the ardour of his style, and only adds force to what he says. He had loved them as much as Moses. (Ex. xxxii. 25.) His pain was continuous: the wish he speaks of, like that of Moses, was a moment's earnest appeal, as beside himself.

^t Who is over all? *ὁ ὑπὲρ πάντων* is more emphatic than *ὁ ἐν παντί*: he exists and subsists as such. It may be translated also "is," or "exists God over all."

^u The apostle's object is, not to state what the word of promise is, but that the word he quotes, on which all depended, is a matter of promise.

^v T. R. reads "evil," with D E F G K L 17 and others; text *ἡ ἀγαθή* 37 47. It is *ἡ ἀγαθή* for *κακή*.

^a Another instance of the difficulty of putting a large or small "s." It is clearly the state and characteristic of the believer, but it is so by the presence of the Spirit. See too verse 15.

^b M A B 47 have *vis* *Israelis*; C D E F G K L P 17 37 omit *vis*; in Latin and English no difference.

^c Some add "the," with K L P 17 37; M A B C D E F G 47 omit. M A D 47 add "Jesus" after "Christ"; C Am Memph add it before "Christ."

^d T. R. reads "by [or, through] his Spirit." The reading was the subject of mutual charges of corrupting the text between the orthodox and the Macedonians in the fourth century. T. R. with M A C 37 and others Memph. Eth.; text B D E F G K L P 17 47 Am and others.

^e This is an example of the frequent use of *ἐν* preposed to the verb, often difficult to render in English. "If we co-suffer that we may be co-glorified" answers to it, but is hardly tolerable as English.

^f Or "the glory about to be revealed." *ἀποκάλυψις* depends. I suppose, grammatically on *μὴ ἀποκάλυψις*; but the sense is most nearly given in the text. See Gal. iii. 23, and 1 Cor. iii. 22. The

emphasis is on *μὴ ἀποκάλυψις* in contrast with *ἐν* *ἐκείνῳ*.

^g Or "constant."

^h "Glorious liberty" does not give the sense: the creature has not part in the liberty of grace; it will in that which glory gives.

ⁱ "Creation" is the translation of the same word as that rendered "creature" in vers. 19-21, *κτίσις*; but the word "whole" gives it a concrete, and not an abstract, character; and therefore I have here translated it "creation."

^j "Help for" may seem more correct English, but separates from the force of the preceding words, with which we are all familiar.

^k *ὑποκατατίθει*, *ὑποκατατίθει* is "to take up a person's cause, so as to help him." But we have the *ἐν*, "with," added, which I have rendered by the word "join," though not satisfied with it.

^l Or "infirmary." T. R. reads "weakness" or "infirmities," with K L P 17 Memph; text M A B C D 37 47 Am.

^m T. R. adds "for us," with C K L P 17 37 Am Syrr Memph; M A B D F G omit.

ⁿ Refers to verse 28.

^o *ὁ ἐν ἡμῖν*. See notes to i. 20; iv. 11.

^p Also is omitted by M A B C 17 Am Memph An.; D E F G K L 37 47 have it.

^q T. R. reads "nor powers, nor things present, nor things to come," i.e., changes order, with K L 17.

^r Here the sense depends on the punctuation. It may be "pain in my heart for my brethren," or "a curse from Christ for my brethren." I apprehend, in the apostle's mind the last phrase is connected with both: he parenthetically states how far his heart had gone for Israel, and then continues the phrase. This want of strictness of construction of grammatical structure is

¹³ according as it is written, I have loved Jacob, and I have hated Esau.
¹⁴ What shall we say then? [Is there] unrighteousness with God?
¹⁵ Far be the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion. So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy. For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth. So then, to whom he will he shews mercy, and whom he will he hardens.
¹⁶ Thou wilt say to me then, Why does he yet find fault? for who resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
¹⁷ Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, us, whom he has also

called, not only from amongst [the] Jews, but also from amongst [the] nations? As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved. And it shall be, in the place where it was said to them, Ye [are] not my people, there shall they be called Sons of [the] living God. But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for [he] is bringing the matter to an end, and [cutting] [it] short in righteousness; because a cutting short of the matter will [the] Lord accomplish upon the earth.
²² And according as Esaias said before, Unless [the] Lord of Hosts had left us a seed, we had been as Sodom, and made like even as Gomorrah.
²³ What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to [that] law. Wherefore? Because [it was] not on the principle of faith, but as of works. They have stumbled at the stumblingstone, according as it is written, Behold, I place in Sion a stone of stumbling and rock of offence: and he that believes on him shall not be ashamed.

X. Brethren, the delight of my own heart and my supplication which [I

is clearer in having simply 'of' after the 'as,' and the sentence less cumbersome.

²² T. R. reads 'of law' after 'works,' with D E K L P 17 37 and most others Syrr; W A B D F G 47 Am Memph omit. The oldest versions have it, the Vulg. not.

²³ T. R. reads 'For they' with E K L P 17 37 Syrr; 'for' was possibly added to make the sense here easier; it is omitted by W A B D F G Am Memph.

²⁴ That stumblingstone is not exact, and spells the sense. Christ is the stumblingstone, as Paul goes on to explain.

²⁵ T. R. has 'no one that . . . shall,' with K L P 17 37 Am; W A B D F G 47 Memph omit.

²⁶ Esaias, 'his good pleasure,' the thought that delighted him. The order of the words, *his good pleasure*, gives, I think, the force of 'own,' or an emphatic 'my.' The connection of the beginning of the phrase with 'for salvation' is not very

address] to God for them²⁵ is for salvation. For I bear them witness that they have zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness], have not submitted to the righteousness of God.
⁴ For Christ is [the] end of law for righteousness to every one that believes.
⁵ For Moses lays down in writing the righteousness which is of the law. The man who has practised those things shall live by them.⁶ But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? that is, to bring Christ down; or, Who shall descend into the abyss? that is, to bring up Christ from among [the] dead. But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:
⁷ that if thou shalt confess with thy mouth Jesus as Lord,⁸ and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be saved. For with [the] heart is believed⁹ to righteousness; and with [the] mouth confession made to salvation. For the scripture says, No one believing on him shall be ashamed. For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him. For every one who-soever, who shall call on the name of the Lord, shall be saved. How then shall they call upon him in

whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace,¹⁰ of them that announce glad tidings of good things! But they have not all obeyed the glad tidings. For Esaias says, Lord, who has believed our report? So faith then [is] by a report, but the report by God's word. But I say, Have they not heard? Yea, surely, Their voices has gone out into all the earth, and their words to the extremities of the habitable world. But I say, Has not Israel known? First, Moses says, I will provoke you to jealousy through¹¹ [them that are] not a nation: through¹² a nation without understanding I will anger you. But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me. But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.¹³

XI. I say then, Has God cast away his people? Far be the thought. For I also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the] history of] Elias, how he pleads with God against Israel?¹⁴ Lord, they

²⁵ Some, with W A B 17 47 Am Memph, read 'by it,' *scilicet*, which must refer then to *salvation*.

²⁶ Or '[the] Lord Jesus.' B has *in* *expon* *typico*.

²⁷ Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

²⁸ W A B C 47 Memph omit 'of them that announce glad tidings of peace.'

²⁹ *scilicet* signifies the occasion or condition under which a thing happens, not the means of, as an instrument; 'through' expresses this more nearly than 'by.' See also note on v. 14.

³⁰ Or 'contradicting.'

³¹ T. R. adds 'saying,' with W L 37 and most others; text A B C D E F G P 47 Am Memph.

¹³ Raised thee up from amongst. *scilicet*. The *et* has a definite force, but needs some word governed by it in English.

¹⁴ I have said, 'that I might thus,' because it is not *eo*, the ultimate end; but *scilicet*, the means or way of doing it. 'That, by itself, in English, is ambiguous in this respect; so that' can hardly be used in the first member of the sentence: I have so expressed it in the second: in each case it is true.

¹⁵ Many leave out from 'cutting' to 'because,' with W A B 47 Memph. The words complete the quotation from the LXX.

¹⁶ T. R. reads 'a law of righteousness,' with (F) K L P 37 and most others Am Syrr; W A B D E G 17 47 Memph omit.

¹⁷ As of works. What I have here translated 'of' is the preposition I have elsewhere translated 'on the principle of.' But this very sense

grammatical; but this abruptness of style is usual with Paul.

¹⁸ T. R. reads 'for Israel,' with K L 37 and others; text W A B D E F G P 17 47 Am Syrr Memph. 'For them' is the more correct reading: 'for Israel' is a gloss to explain. 'For them,' occupied as the apostle is with his subject, is far more beautiful. 'For salvation' is perhaps a little obscure; but what he says is, what would satisfy his heart was that; and his prayers tended that way, not to their judgement, evil as they were, and rejecters of Christ. But the judgement was not yet revealed.

¹⁹ Some omit *scilicet*, with A B D E F 47 Am Memph; M has it, with F G K L 17 37 Syrr.

have killed thy prophets, *they have
 dug down thine altars; and I have
 been left alone, and they seek my
 life. But what says the divine an-
 swer to him? I have left to myself
 seven thousand men, who have not
 bowed knee to Baal.* Thus, then,
 in the present time also there has
 been a remnant according to elec-
 tion of grace. But if by grace, no
 longer of works: since [otherwise]
 grace is no more grace.⁸

7 What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,* according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them: let their eyes be darkened not to see, and bow down their back alway.

13 I say then, Have they stumbled in order that they might fall? For be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy. But if their fall [be the] world's wealth, and their loss [the] wealth of the nations, how much rather their fullness? For I speak to you, the na-

14 tions, inasmuch as I am apostle of
nations, I glorify my ministry; if
by any means I shall provoke to
jealousy (them which are) my flesh,
and shall save some from among
15 them. For if their casting away (be
the) world's reconciliation, what
(their) reception but life from among
(the) dead?

16 Now if the firstfruit [be] holy, the
lump also; and if the root [be] holy,
17 the branches also. Now if some of
the branches have been broken out
and thou, being a wild olive tree,
hast been grafted in amongst them,
and hast become a fellow-partaker
of the root and of the fatness of the
18 olive tree, boast not against the
branches; but if thou boast, [it
is] not thou bearest the root, but the
19 root thee. Thou wilt say then, The
branches^a have been broken out in
order that I might be grafted in.
20 Right: they have been broken out
through unbelief, and thou standest
through faith. Be not high-minded,
21 but fear: if God indeed has not
spared the natural branches; lest it
might be he spare not thee either.^a

29 Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God,^a if thou shalt abide^a in goodness, since [otherwise] thou

* T. R. adds 'and,' with DEL 37 Syr and most others; text of A B C P G P 17 47 Am Monks.

and hence the Authorised Version has put in 'image'. The feminine article is doubtless borrowed from the LXX. The Chaldee inserts 'image'. Some learned men, as Selden, attribute it to the masculine and feminine characters in which Real was adored in Syria. I notice the gender therefore merely in this note. F G have no.

* T. R. adds, with B (which puts *however* *εἰς* for last *εἰς*) L 37 most others: Syrr and fathers, but if of works, it is no longer grace; otherwise work is no more work; is A C D E F G P L Am Memph omit. Tisch. (7th ed. not 5th) keeps it as in T. R. I add 'otherwise,' *εἰς* is constantly thus used in Greek. The ellipse when filled up is 'since [if it were], grace is no more grace; or 'since then.'

* Many read 'Branches,' not 'The branches,' with Ψ A C F G L P 17 37 47; text B D and others.

* This is another case where the grammatical structure is not complete. It may well be taken "four.....last he spare not thee," the beginning of ver. 21 adding a supplementary thought, of which the apostle's mind was full; still it is a broken phrase. *ye* may well be translated sometimes "indeed," otherwise we must say, "for if God has not, &c., and add "take heed," or something like it, as in the Authorized Version. It is B C P & V. Memphis read "brethren, therefore will he spare thee."

* T. R. omits "of God," with F G L and ourselves Syrr; & A B C D Am Memph have it.

* "If then shouldst abide," or "abidest." There are three degrees of condition in Greek: indicative, if the fact arrives; subjunctive, doubtful if it will; and conditional, of uncertainty in probability. This is the subjunctive. The English hardly gives the three with "if," in the second person; in the third I can say, "If he comes," "If he come," "If he should come." Habit has, in conversation, preserved the subjunctive, or what answers to it: "If he come," implying more doubt than "If he comes," and less than "If he should come."

²⁹ also will be cut away. And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in. For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they who are according to nature be grafted into their own olive tree? For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness⁴ in part is happened to Israel, until the fulness of the nations be come in; and so all Israel shall be saved. According as it is written, The deliverer shall come out of Sion; he⁵ shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall have taken away their sins. As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers. For the gifts and the calling of God [are] not subject to repentance.⁶ For as indeed ye [also]⁷ once have not believed in God, but now have been objects of mercy through the unbelief of those; so these also have now not believed in your mercy, in order that they also may be objects of mercy.⁸ For God hath shut up together all in unbelief, in order that he might shew mercy to all.⁹ O depth of riches both of [the] wisdom and knowledge of God! how

unsearchable his judgments, and un-
 24 traceable his ways! For who has
 known [the] mind of [the] Lord,
 25 or who has been his counsellor? or who
 has first given to him, and it shall
 26 be rendered to him? For of him,
 and through him, and for him [are]
 all things: to him be glory for ever.
 Amen.

XII. I beseech you therefore, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] ^a your intelligent service. And be not conformed to this world,¹ but be transformed by the renewing of [your^k] mind; that ye may prove¹ what [is] the good and acceptable and perfect will of God. For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think as as to be wise,^m as God hasⁿ dealt to each a measure of faith. For, as in one body we have many members, but all the members have not the same office; thus we, [being] many, are one body in Christ, and each one ^o members one of the other. But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith; ^p or service, [let us occupy ourselves] in service; or he that teaches, in teaching; or he that exhorts, in exhortation; he that gives, in simplicity;^q he that leads, with diligence; he

but in the second person this is hardly bearable in English: 'If thou shide.' The reader may use it if he pleases: see *var. 23*. I have there said, 'If they shide.' There is no difference here in English between indicative and subjunctive: the conditional would be (3) placed.

* T. R. reads "and he," with BL 1737 and other Am Syrr Mss; * A B C D (F G) 47 omit; 1 G read "to turn away."

† ABCDEFG 47 Memphis also (D

^b Here the English translation has lost the force of the phrase through habits of doctrine. The Jews would not believe in the mercy shown to the Gentiles, and thus lost the glad tidings of the grace of God for themselves; and thus, they

right to the promises being gone, they come in at the end as objects of mere mercy, as any poor Gentile might be; though, by that mercy, God accomplishes His promises, to which, as to their new responsibility, they had lost all title. It is this which gives rise to the apostle's expressions of admiration as to the wisdom of God.

¹ Or 'O depth of God's riches, and wisdom, and knowledge.'

* Some omit "your," with A B D F G 4; Memphis.

¹ Or 'to the proving,' Lit. 'to your proving,'
 i.e. as to how a scholar understands, 'to think'

* Or 'with liberality,' from 'giving without

hesitation," or "not avoiding to give on false excuses," it has come to mean "readily and liberally."

that shews mercy, with cheerfulness.
 12 Let love be unfeigned; abhorring evil; cleaving to good: as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other: as to diligent zeal, not slothful; in spirit fervent; serving the Lord. As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering: distributing to the necessities of the saints; given to hospitality.
 14 Bless them that persecute you; bless, and curse not. Rejoice with those that rejoice, weep with those that weep. Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes: recompensing to no one evil for evil: providing things honest before all men: if possible, as far as depends on you, living in peace with all men; not avenging yourselves, beloved, but give place to wrath: for it is written, Vengeance [belongs] to me, I will recompense, saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject to the authorities that are above [him]. For there is no authority except from God; and those that exist are set

up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt on themselves. For rulers are not a terror to a good work, but to an evil [one]. Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. Render to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilled the law. For, Thou shalt not commit adultery, thou shalt not kill, Thou shalt not steal, Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love works no ill to its neighbour: love therefore [is the] whole law.
 11 This also, knowing the time, that it is already time that we should be

47 Syrr; M A B D F G Am Memph omit.

* Literally 'shall receive.'

* T. R. reads 'good works, but to evil,' with E L 17 37 47 and most others Syrr; text M A B D F G P Am Memph.

* T. R. adds 'therefore,' with E F G L P 17 37 and most others Syrr; M A B D Am Memph omit.

* Or 'fulfills' (perfect). By the conduct which flows from love the law is already fulfilled before its requirement is applied.

* T. R. adds 'Thou shalt not bear false witness,' with M P 37 Memph; A B D E F G L 17 47 Am omit.

* Gr. 'fulness,' πληροῦς, of law.

* and receive is a phrase of the apostle's, as assigning another and additional reason for what he says.

aroused out of sleep; for now [is] our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armour of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

XIV. Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.* One man is assured that he may eat all things; but the weak eats herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him. Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord is able to make him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind. He that regards the day, regards it to [the] Lord. And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks. For none of us lives to himself, and none dies to himself. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die:

* Or 'drawn nigh.'

* Or 'disputes in reasoning.'

* T. R. reads 'God,' with D E F G L 17 37 47 Am; text M A B C P Memph.

* I have left out, with M A B C D E F G Am Memph, 'and he that regards not the day to [the] Lord he does not regard it.' T. R. adds it, with C L P 17 37 47 and most others Syrr.

* T. R. omits 'And,' with 47; M A B C D E F G L P 17 37 Am Syrr Memph insert.

* Some leave out this last clause, with L.

* T. R. adds 'both,' with L 37 47 Am Syrr; M A B C D E F G P 17 Am Memph omit.

* T. R. reads 'died and rose and lived again,' with cursives (L P 17 37 47 have ὥστε for ὅτι) Syrr; text M A B C Memph; F G Am read

both if we should live then, and if we should die, we are the Lord's. For to this [end] Christ has died and lived again; that he might rule over both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God. For it is written, I live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean. For if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him with thy meat for whom Christ has died. Let not then your good be evil spoken of; for the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in [the] Holy Spirit. For he that in this serves the Christ [is] acceptable to God and approved of men.

So then let us pursue the things which tend to peace, and things whereby one shall build up another. For the sake of meat do not destroy the work of God. All things indeed

'died and rose.' For this use of ὥστε compare Rev. ii. 8.

* T. R. reads 'Christ,' with L P 17 37 Syrr. Omit M A B C D E F G Am Memph.

* T. R. reads 'But,' with L 17 37 Syrr; M A B C D E F G P 37 Am Memph read 'For.' The passage turns back, so to speak, to the end of verse 13.

* ὥστε.

* T. R. reads 'these [things],' with E L 17 37 47 Syrr; text M A B C D F G P Am Memph.

* Or 'Christ' perhaps, without 'the.' A D F G omit the article.

* Literally 'the things of peace.'

* Or 'the things of edification, in which one [builds up] another,' or 'of mutual edification.'

* 'Taking the lead in paying it' is paraphrastic; but 'preventing' (προεστέλλει) is obsolete. I know not how to present the sense more briefly.

* T. R. adds 'and,' with A E L P 17 37 Memph and others; M B D F G 47 Am omit it.

* Or 'with what is lowly.'

* προνοήσεις, taking care by forethought that there should be what is comely and seemly. See ὁρῶντες, 'forethought,' xiii. 14.

* Some read 'But if,' with M A B P 37 Am Memph; text D E L 47; D F G have ὥστε only.

* Or 'let every soul subject itself.' It is reflective; perhaps sufficiently expressed in 'be subject.' 'Sets himself in opposition' is in direct contrast: ὑποτίθημι, ..., ἀντιτίθημι. This is verbally lost in English.

* T. R. reads 'the authorities,' with E L P 17 37

[are] pure; but [it is] evil to that man who eats while stumbling [in doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in²¹ which thy brother stumbles, or is offended, or is weak.
Hast thou faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows. But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.²²

XV. But we ought, we that are strong,
to bear the infirmities of the weak,
and not to please ourselves. Let²
each one of us please his neighbour
with a view to what is good, to
edification. For the Christ also did
not please himself; but according as
it is written, The reproaches of them
that reproach thee have fallen upon
me. For as many things as have
been written before have been writ-
ten³ for our instruction, that through
endurance and through⁴ encourage-
ment of the scriptures we might have
hope. Now the God of endurance
and of encouragement give to you to
be like-minded one toward another,
according to Christ Jesus; that ye
may with one accord, with one mouth,
glorify the God and Father of our
Lord Jesus Christ. Wherefore re-
ceive ye one another, according as
the Christ also has received you⁵ to
[the] glory of God.

* For* I say that Jesus* Christ be-

cause a minister of [the] circumcision
for [the] truth of God, to confirm the
promises of the fathers; and that
the nations should glorify God for
mercy; according as it is written,
For this cause I will confess to thee
among [the] nations, and will sing
to thy name. And again he says,
Rejoice, nations, with his people.
And again, Praise the Lord, all [ye]
nations, and let all the peoples
land him. And again, Esaias says, There
shall be the root of Jesse, and one
that arises, to rule over [the] nations:
in him shall [the] nations hope. Now
the God of hope fill you with all joy
and peace in believing, so that ye
should abound in hope by [the] power
of [the] Holy Spirit.

But I am persuaded, my brethren,
I myself also, concerning you, that
yourselves also are full of goodness,
filled with all knowledge, able also
to admonish one another. But I
have written to you the more boldly,
[brethren,] in part, as putting you
in mind, because of the grace given
to me by God, for me to be* minister
of Christ Jesus* to the nations, carry-
ing on as a sacrificial service the
message of glad tidings of God, in
order that the offering up of the na-
tions might be acceptable, sanctified
by [the] Holy Spirit. I have there-
fore [whereof to] boast in Christ
Jesus in the things which pertain to
God.

¹⁸ For I will not dare to speak any.

thing of the things which Christ has
 not wrought by me, for [the] obedi-
 20 deed, in [the] power of signs and
 wonders, in [the] power of [the]
 Spirit of God;²¹ so that I, from Jeru-
 salem, and in a circuit round to
 Illyricum, have fully preached the
 25 glad tidings of the Christ; and no
 aiming to announce the glad tidings,
 not where Christ has been named,
 that I might not build upon another's
 30 foundation; but according as it is
 written, To whom there was nothing
 told concerning him, they shall see;
 and they that have not heard shall
 35 understand. Wherefore also I have
 been often hindered from coming to
 40 you. But now, having no longer
 place in these regions, and having
 great desire to come to you these
 45 many years, whenever I should go
 to Spain; (for I hope to see you as I
 go through, and by you to be set for-
 ward thither, if first I shall have
 50 been in part filled with your com-
 pany;⁵¹) but now I go to Jerusalem,
 55 ministering to the saints; for Mace-
 donia and Achaia have been well
 pleased to make a certain contribu-
 tion for the poor of the saints who
 60 [are] in Jerusalem. They have been
 well pleased indeed,⁵² and they are
 their debtors; for if the nation

have participated in their spiritual things, they ought also in fleshly to minister to them. Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain. But I know that, coming to you, I shall come in (the) fullness of (the) blessing of^e Christ. But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God; that I may be saved from those that do not believe in Judaea; and that my ministry which [I have] for Jerusalem may be acceptable to the saints; in order that I may come to you in joy by God's will, and that I may be refreshed with you. And the God of peace be with you all. Amen.

XVI. But I commend to you Phoebe, our sister, who is minister* of the assembly which is in Cenchrea; that ye may receive her in [the] Lord worthy of saints, and that ye may assist* her in whatever matter she has need of you; for she also has been a helper* of many, and of myself. Salute Prisca* and Aquila, my fellow-workmen in Christ Jesus: (who* for my life staked* their own neck; to whom not I only am thankful, but also all the assemblies of the nations,) and the assembly at their

* Not "at," but "in" which he stumbles when he does it.

* A L P 17 37 47 put here verses 25-27 of chap. xvi. A P 17 putting them in both places. See note * chap. xvi.

* T. R. reads 'For let,' with a few curves.

* Or 'fur,' wds. with acc. See note Eph. iv. 12.

* T. R. adds "before," with A L P 17 22 42; = B

C D E F G Am Memphis crat.

* T. R. units 'through,' with D R F G P 17 20
Avg. Month: M A M J J A S O N D

Am. Member; W.A.B.C.L. 47 have it.
 17. R. reads 'us' with B.D.P. 45 and others.

1911 H A C E F G I J K L Am Syst Month.

**Viracincinatus*, artist: 'Prison,' olive, present: without the transition, which strengthens

The word, though, is Hellenistic Greek; their use

... seems to change little. The script seems to have

The series of "let them have him" failed. T. E.

with F G L P **IT** **ST** **GT** and others Am Syrr. roads

^a Some omit 'of God,' with B; some read 'Holy spirit,' with A C D E F G 17 32 47 Am. Mus. and V. L. R. Some, 'As it was Ever,' (Mss.)

In. Tisch.) have been I have not changed the
T.R.

¹ Or 'whenever I go.' It is again the subjunctive: i.e., not a fact assumed to happen, though

not yet come; nor treated as impossible, though

it may happen; but between the two—the

possibility and intention expressed. 1. It will

¹ I will come to you. The sentence does not

next it with minister, as a verb, elsewhere though it has also a technical use in English but we say 'ministered to my wants,' as well as

ministered the word, and they had John to their minister, though in Greek this is another

ward (σωφροσύνη); here it is δεικνύω, demonst. o
demonstrat. ; but this in modern times has another

same plan. She did the needed service in the community there: she was not merely a servant.

house. Salute Epsestus, my beloved, who is [the] firstfruits of Asia^a for Christ. Salute Maria, who^b laboured much for you.^c Salute Andronicus and Junias, my kinsmen and fellow-captives, who^d are of note among the apostles; who were also^e in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved. Salute Apelles, approved in Christ. Salute those who belong to Aristobulus. Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord. Salute Tryphena and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord. Salute Rufus, chosen in [the] Lord; and his mother and mine. Salute Asyncretus, Phlegon, Hermes, Patrobas, Hermas,^f and the brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints with them. Salute one another with a holy kiss. All^g the assemblies of Christ salute you. But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from them. For such serve not our Lord^h Christ, but their own

belly, and by good words and fair speeches deceiveⁱ the hearts of the unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.^j

^k Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

^l I Tertius, who have written this epistle, salute you in [the] Lord. ^m Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.ⁿ

^o Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery,^p as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—[the] only wise God, through Jesus Christ, to whom^q be glory for ever. Amen.

^a T. R. reads 'Achaia,' with L P 17 37 47 Syrr; text M A B C D F G Am Monph.

^b T. R. reads 'forus,' with C L 17 37; text M A B C P 47 (D F G Am) Syrr Monph.

^c T. R., with E L 17 47 and most others Syrr, transposes 'Hermas' and 'Hermas.'

^d T. R. omits 'All,' with 17 47 and other cursives; M A B C L P Am Syrr Monph insert, and so do D E F G, which put the phrase in verse 21 instead of here.

^e T. R. adds 'Jesus,' with L 17 47 Monph; M A B C P (D E F G) 37 Am omit.

^f T. R. adds 'Amen,' with a few cursives only.

^g Some omit verse 24. T. R. has it, with D E F

G L P 17 37 47, but D E F G omit end of verse 20. In F G L 37 the epistle ends here. The addition of 20-27, also transposed, has produced difficulty as to the closing salutations. M A B C D E F 37 Am Monph Ae. insert 20-27 here; A L P 17 37 47 at end of xiv.; A P 17 in both. F G omit altogether, F leaving a space here, and G a space after xiv. 23.

^h It formed no part of what was unfolded in these ages, in which God developed His plans in creation; it was a purpose before, a subject outside their history. It had been eternally hidden; it was not in reckoned time.

ⁱ The natural construction would be 'to him.' But these breaks in the structure of sentences, through long parentheses, are common with Paul.

FIRST EPISTLE TO THE CORINTHIANS.

1. Paul, [a] called apostle of Jesus Christ, by God's will, and Sothenes^a the brother, to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints,^b with all that in every place call on the name of our Lord Jesus Christ, both theirs and ours: Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

^c I thank my God always about you, in respect of^d the grace of God given to you in Christ Jesus; that in everything ye have been enriched in him, in all word [of doctrine],^e and all knowledge, (according as the testimony of the Christ has been confirmed in you,) so that ye come short in no gift, awaiting^f the revelation of our Lord Jesus Christ; who shall also confirm you to [the] end, unimpeachable in the day of our Lord Jesus Christ. God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.

^g Now I exhort^h you, brethren, by the name of our Lord Jesus Christ,

that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly unitedⁱ in the same mind and in the same opinion. For it has been shewn to me concerning you, my brethren, by those of [the house of] Chloë, that there are strifes among you. But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the name of Paul? I thank God that I have baptised none of you, unless Crispus and Gaius, that no one may say that I have baptised^j unto my own name. Yes, I baptised also the house of Stephanas; for the rest I know not if I have baptised any other. For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain. For the word of the cross^k is to them that perish foolishness, but to us that are saved it is God's power. ^l For it is written, I will destroy the

^a Saints by [divine] calling.

^b I am not quite satisfied with 'in respect of.' It is not deep with a genitive, signifying 'for'; nor is it with an accusative, signifying 'on account of'; but it is with a dative, which has the force of 'on the occasion of,' or 'on condition under which anything happens, not its cause.' By occasion of is hardly English. We use 'in occasion' and 'on occasion' in a somewhat similar way. If any prefer 'by reason of,' I know of no objection.

^c Any, whatever is the expression of a thought formed in the mind, and otherwise unknown; hence used for the thing expressed, or the expression of it; hence 'word.' Here it is the communication of the mind of God in the gospel of Christ. (See ii. 1.) I retain therefore 'word' in the expression 'all word, and all knowledge,' adding 'of doctrine' in brackets, because 'in all word' is scarcely English, and the 'word of doctrine' is, I believe, here the sense.

^d Utterance gives the sense imperfectly. It is the matter and form of thought and expression, as well as the utterance of it. It is a word so large in sense as to be very hard to express. Whatever expresses the mind is *logos*. Now is the ineffi-

gent faculty; whatever expresses the thought formed in it is *logos*. When it is in expression, there is thinking, and consequently a thought, *noûs*. As the Platonists said, there is the intelligent and intelligible; what is *noûs* and *logos*. But to be a positive object of another's mind, and so de facto, and not merely abstractedly, *noûs*, there must be *logos*, the objective object of thought in another. Thus all subject matter of thought is *logos* (the intelligible) is *logos*, and first of all Christ. But we are said, having the Holy Ghost, to have also the *noûs* of Christ, the intelligent faculty with its thoughts. (Chap. ii. 16.)

^e 'Awaiting' gives more actual expectation than 'waiting,' *prospectivè*.

^f Or 'beseech.'

^g *κατασκευάζετε*, where all the members have each its own place, or make a whole; or, if broken, are restored to one complete and perfect whole.

^h Some read 'ye have been baptised,' with M A B C P 17 37 Am Monph; text D E F G L P 47 Syrr and others.

ⁱ Or, 'the word which [speaks] of the cross.'

wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world? has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to save those that believe. Since Jews indeed ask for signs, and Greeks seek wisdom; but we preach Christ crucified, to Jews an offense, and to nations foolishness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are; so that no flesh should boast before God. But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness,

and holiness, and redemption; that according as it is written, He that boasts, let him boast in [the] Lord.²¹ II. And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of [the] Spirit and of power; that your faith might not stand in men's wisdom, but in God's power.²² But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought. But we speak God's wisdom in a mystery, that hidden [wisdom] which God had predetermined before the ages for our glory; which none of the princes of this age knew, (for had they known, they would not have crucified the Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for them that love him, but God has revealed to us by [his] Spirit; for the Spirit searches all things, even the depths of God. For who of men hath known the things of a man²³

except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God. But we have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely given to us of God; which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, communicating spiritual [things] by spiritual [means]. But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned; but the spiritual discerns all things, and he is discerned of no one. For who has known the mind of [the] Lord, who shall instruct him? But we have the mind of Christ.

III. And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in Christ. I have given you milk to drink, not meat, for ye have not yet been able, nor indeed are ye yet able;

for ye are yet carnal. For wheresoever [there are] among you emulation and strife, ye are not carnal, and walk according to man? For when one says, I am of Paul, and another, I am of Apollos, are ye not men? Who then is Apollos, and who Paul? Ministering servants, through whom ye have believed, and as the Lord has given to each, I have planted; Apollos watered; but God has given the increase. So that neither the planter is anything, nor the waterer; but God the giver of the increase. But the planter and the waterer are one; but each shall receive his own reward according to his own labour. For we are God's fellow-workmen; ye are God's husbandry, God's building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it. For other foundation can no man lay besides that which [is] laid, which is Jesus Christ. Now if any one build upon [this] foundation, gold, silver, precious stones,

but the spirit of the man himself, who has the thoughts, is fortiori in it so with God.

²¹ Note here again the difficulty, arising from 'spirit' used for cause and state, as in putting a large B to signify the person of the Holy Ghost.

²² It may perhaps be translated, 'I taught words of human wisdom.'

²³ T. R. adds 'holy,' with H L P 37 47; M A B C D F G I J Memph. omit. A. Am adds of virgins.

²⁴ Or 'expounding,' the word means literally 'mixing or putting together,' but the use of it, as interpreting or expounding, is common in the LXX; Num. xv. 24; Gen. xl. 8; Job. xii. 15.

²⁵ *evangelos* and *euangelos* are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It seems also to decide in favour of the communication of the Judge's mind, as well as of God's before unknown. To this Num. xv. 24 may be referred. The opposition of *evangelos* left no doubt in my mind before I found its use in the LXX.

²⁶ *evangelos*, the man animated merely by his created mind, without the teaching and power of the Holy Ghost.

²⁷ *evangelos*, with M A B C D I J; E F G L P 37 47; *evangelos*, with H L P 37 47; M A B C D E F G I J; Rom. vii. 14 and Heb. vii. 16, in the oldest MSS; and 1 Cor. iii. 3, in all, have *evangelos*, a form which Viner (Gr. 124) says is properly the material. But there are many places where *evangelos* is used for either, as Rom.

vi. 17, physical; Rom. vii. 14, moral; 1 Cor. iii. 3, physical (*evangelos*). Here (1 Cor. iii. 3) *evangelos* is neither *evangelos* merely nor *evangelos*. 1 Pet. ii. 11, 'fleshly lusts,' shows how in N. T. thoughts they run into one another. In classical Greek *evangelos* is generally physical. In the LXX we find only *evangelos* in 2 Chron. xxxii. 8; Ezek. xi. 12; xxvi. 26, only there is a similar reading *evangelos* in 2 Chron.

²⁸ T. R. adds 'and,' with D E F G L 37; M A B C D I J Am Memph. omit.

²⁹ T. R. adds 'and discussions,' with D E F G L 37 47; M A B C D I J Am Memph. omit.

³⁰ T. R. reads 'carnal,' with L P 37 47 and others Syrr; text M A B C D E F G I J Am Memph.

³¹ T. R. reads 'Who then is Paul and who Apollos, but ministering servants' (see also note to iv. 1, here *diakonos*), with L 37 Syrr. 'Who,' with C D E F G L P 37 47 Syrr Memph. 'What' M A B I J Am.

³² 'Workers, or labourers together with God,' goes too far. There is doubt that *evangelos* has the sense of journeyman, but they are fellows doing the chief's work, as *Gesell* in German, and *compagnons* in French.

³³ T. R. reads 'Jesus the Christ,' with a few cursives; D E Am Christ Jesus; text M A B L P 37 47 Memph.

³⁴ Some omit *evangelos*, with M A B C; we should then read 'the foundation.'

¹ *evangelos*, so ill. 12.

² T. R. reads *evangelos*, 'this,' with E F G L 37 47 Am Syrr Memph; M A B C D F I J omit.

³ *evangelos*, so ill. 12.

⁴ The preaching, gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached, and such is the power of the Greek form of word *evangelos*, not *evangelos* nor *evangelos*.

⁵ T. R. reads 'a sign,' with L 37 47; 'signs' M A B C D E F G I J Am Syrr Memph.

⁶ Literally 'fall-trap.'

⁷ T. R. reads 'Greeks,' with C 47 and many cursives; text, all the uncials 17 37 Am and versions.

⁸ The wise, the word is masculine, and signifies those that are wise, alluding to verse 20.

⁹ Some leave out 'and,' with M A C D F G I J; B C 47 E L F 37 47 Am Syrr Memph have it.

¹⁰ T. R. reads 'before him,' with C Am Syrr; text M C and the others Memph.

¹¹ Or 'sanctification,' *evangelos*, the sum and measure of it, the thing as an effect, as a whole, characteristically, not *evangelos*, the quality.

¹² *evangelos* without article, for Jehovah.

¹³ T. R. adds 'human,' with A C L P 37 47 Memph; M B D E F G I J Am omit.

¹⁴ Literally 'be.'

¹⁵ Or 'worlds.' I add this in note to keep up the connection with 'world' in verse 8, where 'world' has a moral signification; see Eph. ii. 2.

¹⁶ Or 'world.'

¹⁷ A B C read 'whatever things.'

¹⁸ His is a doubtful reading. If rejected it should be 'the Spirit.' D E F G L P 37 47 and most others Am Syrr versions insert *evangelos*; M A B C I J Memph omit.

¹⁹ Man here has the article, but the sense is this, what is in man's mind is not known of any

¹³ wood, grass, straw, the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what it is. If the work of any one which he has built upon [the foundation] shall abide, he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through [the] fire.⁷ Do ye not know that ye are [the] temple* of God, and [that] the Spirit of God dwells in you? If any one corrupt* the temple* of God, him* shall God destroy; for the temple* of God is holy, and such are ye. Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise.¹⁸ For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness. And again, [The] Lord knows the reasonings of the wise that they are vain. So that let no one boast in men; for all things are yours. Whether Paul, or Apollos, or Cephas, or [the] world, or

life, or death, or things present, or things coming, all are yours; and ye [are] Christ's, and Christ [is] God's.

IV. Let a man so account of us as servants* of Christ, and stewards of [the] mysteries of God. Here,* further, it is sought in stewards that a man be found faithful. But for me it is the very smallest matter that I be examined* of you or of man's day. Nor do I even examine myself. For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.*

* Now these things, brethren, I have transferred, in their application,* to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one

messenger, or apparitor.

* T. R. omits 'Here,' reading § 24 for § 23, but with little authority. Some copies read 'ye seek' for 'is sought.' Text B L 27 47 and others Am Syrr Memph. Gevri W A C D E F G P 17.

* *ἀναγιγνώσκω*, the word does not signify 'judgment,' but the preliminary examination, at which the accused has to answer and give an account of himself.

* Literally 'then shall the praise be to each from God.'

* The word is used for a metaphor no doubt, because a metaphor transfers the thoughts as to one object, to another which is an image of it. Amos says 'The lion has roared,' speaking of God's threatening ways with Israel, as if he were his prey; in thought it is to be transferred to Israel. So here Paul is really speaking of those who come with great pretensions amongst the Corinthians, and he transferred it to himself and Apollos, that he might establish the principle universally, without naming these persons. By saying he 'transferred' it, the application was easy; but one can hardly say that is a figure.

* Some have 'letting your thoughts go,' *ἀφαιρέω*, so text, with L P 17 27 47 Syrr Memph; but W A B D E F G Am omits it. I suspect it has the end of the sentence ill connected in the words which follow. Athenagoras has *ἀφαιρέω* for *ἀφαιρέω*.

* That is, the day. Compare 2 Thess. ii. 2. The word used for revealing the character of the work is another here, *ἐκκάλω*. I doubt much that *ἀναγιγνώσκω* has ever that sense.

* Some add 'itself,' with A B C P 17 27; R D E L 47 Am Memph omits it.

* T. R. reads 'abide.' The change is only that of an accent, but justified by the whole phrase; so Am Syrr Memph and others.

* Here the addition of the article wholly changes the sense: 'saved by fire' is as if the fire was a means of safety, whereas 'through the fire' is in spite of it, or going through the danger and difficulty of it. *ἐκ* has the same double sense as 'through' in English. Compare 1 Peter iii. 20.

* *καί*.
* *δοκίμιον, δοκίμιον*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

* *καί* 'this [man]'; is in A B C L P 17 27 47 Memph; but 'him' gives the sense, only *καί* is more emphatic; I have therefore put 'him' in italics. *καί* A D E F G Am Syrr (Syrr. Hef. in marg.). Very likely *καί* is the better reading.

* The appointed servant, *παῖς*. These words are translated 'servant' in Auth. Ver.; *δοκίμιον*, a slave; *δοκίμιον*, a person who sets or waits in service; and *παῖς*. This last is always used in the New Testament as an official servant, or

against another. For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you. For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. We [are] fools for Christ's sake, but ye prudent in Christ: we weak, but ye strong; ye glorious, but we in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it]; insulted,* we entreat: we become as [the] offscouring of the world, [the] refuse of all, until now. Not [as] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I entreat you therefore, be my imitators.

¹⁷ For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly. But some have been puffed up, as if I were not coming to you;

* Or 'spoken to injuriously.'

* Or 'exhort.' *ἐκκαλεῖσθαι*, a word which has to be rendered very differently in English in different places, and hard to render, though simple and easy to understand. It means 'calling upon' a person so as to stimulate him to anything; hence 'to exhort, and to comfort, encourage.' It has a fuller force here than a mere apostolic or pastoral exhortation.

* It is universally reported* does not quite give the sense of *ἀποκατασταῖς*. It was the reputation they had got by communist report.

* T. R. adds 'named,' with L P 27 47 and most Syrr; W A B C D E F G 17 Am Memph omits.

²⁸ but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power. For the kingdom of God [is] not in word but in power.
²¹ What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?

V. It is universally reported* [that there is] fornication among you, and such fornication as [is] not even among the nations, so that one should have his father's wife. And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you. For I, [as] absent in body but present in spirit, have already judged as present, [to deliver,] in the name of our Lord Jesus Christ* (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this: to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump? Purge out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed,* so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.

* I have written to you in the epistle not to mix with fornicators; *not

* Some omit 'as,' with A B C D P 17 27 Am Memph.

* Some omit 'Christ' here both times. It has the first time, but not the second. There is more authority for its omission the second time. * P, with many others Am, have it the first time; A B D neither time.

* T. R. adds 'therefore,' with C L P 17 27 47 and many others; W A B D E F G Am Memph omits.

* T. R. adds 'for us,' with L (P) 37 47 and many others Syrr; W A B C D E F G 17 Am Memph omits. P has 'for you.'

* T. R. adds 'and,' with L P 37 47 and others; W A B C D E F G 17 Am Memph omits.

altogether with the fornicators of this world, or with the avaricious and^o rapacious, or idolaters, since [then] ye should go out of the world.¹¹ But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one¹² not even to eat. For what have I [to do] with judging those outside also?¹³ ye, do not ye judge them that are within? But those without God judges.¹⁴ Remove the wicked person from among yourselves.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? *Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments?† Do ye not know that we shall judge angels? and not then matters of this life? ‡ If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren!§ But brother prosecutes his suit with brother, and that before unbelievers. Already indeed then it is altogether a fault in you¶ that ye have suits between yourselves. Why do ye not rather suffer

* T. R. reads 'or,' with E L 47 Am Syrr Memphis;
text H A B C D E F G I 17.

* Many authorities omit "also," with H A B C F
G P 17 Am Memph; D E L 37 47 have it.

*On the whole I prefer "judges," though the Fathers and Valente read "will judge," Ital. "judges." The older MSS afford no help, as it is the difference merely of an accent, *spesi* and *giudici*.

*T. R. adds 'And,' with D²E LIT 47 and must
 Byrr; H A B C D F G P 37 Am. Memph. omit.

* It is odd here, which is not in T. R. & A. B. O. D. F. G. P. 17 of Am. Syrr. insert. E. L. 47 and others omit, but it has the force of a question, but with some expression of surprise suggested, as 'is it as that you do not?' previous circumstances leading to suppose they could not know, or the like; so that something of the original sense of 'or' intrudes. The 'or' may be used

wrong? why are ye not rather defrauded? But ye do wrong, and defraud, and this^a [your] brethren.

Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God

All things are lawful to me, but all things do not profit; all things are lawful to me, but I will not be brought under the power of any meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body. And God has both raised up the Lord, and will raise us up from among [the dead] by his power. Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh.

here. Compare the same sense of $\bar{\eta}$ in Romans vi, 3, vii, 1, xi, 2. In Rom. ii, 4 the force of 'or' is more apparent. Compare Matt. vii, 9, xi, 13, Rom. iii, 29, in which last it is a simple question.

I have put 'then' as the force in English. 'Or do you not know' may be said.

* Literally 'between his brother (and brother)'.
The word is in the singular in Greek.

* T. R. reads 'among you,' with many cursives.

and most; text WA BODEP IT Am Memphis.
 sig. 18 verso p. 12. It is impossible to translate
 sig. 18 in English: 'shall' or 'shall become,' is
 the nearest in sense. The word is left out in
 Greek when he says 'one Spirit.' We are really
 'one Spirit,' not two, with the Lord. But we
 cannot say, 'to' or 'for our flesh.' The two
 become as practically by their union, these are

¹⁷ But he that [is] joined to the Lord
¹⁸ is one Spirit. Flee fornication.

Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own? for ye have been bought with a price: glorify now then God in your body.*

VII. But concerning the things of which ye have written [to me*]: [It is] good for a man not to touch a woman; but on account of fornications, let each have his own wife, and each [woman] have her own husband. Let the husband render her due* to the wife, and in like manner the wife to the husband. The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. Defraud* not one another, unless, it may be, by consent for a time, that ye may devote yourselves to* prayer, and again be* together, that Satan tempt you not because of your incontinency. But this I say, as consenting [to], *not as commanding [it]. Now* I wish all men to be even as myself: but every one has his own gift of God: one man thus

created individually. The union induces unity in the flesh; "shall be," or "shall become" partly through imperfectly, implies this. It is not there fore said "shall be one Spirit," but "be is." The

Spirit which is in the Lord himself dwells in us, and in the living power of the new life. I know not how to express it better in English; but this note was needed to explain the difference. It is the Holy Spirit.

* T. R. adds 'and in your spirit, which are God's,' with K L. F 37 47 and many others Syre.

* A D E F G K L P D 7 47 Syrr Memphis have it

^b T. R. adds 'benevolence,' reading ἀγαθότης
ἀγαθῶν instead of ἀγαθῶν, with K. L. 37 47 Syrr.

text: **W A B C D E F G H I J K L M N O P Q R S T U V W X Y Z** Am Memphis.

and another thus. But I say to the unmarried and to the widows, It is good for them that they remain even as I. But if they have not control over themselves, let them marry; for it is better to marry than to burn. But to the married I enjoin, not I, but the Lord, Let not wife be separated from husband; (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave wife. But as to the rest, I say, not the Lord, If any brother have an unbelieving wife, and also consent to dwell with him, let him not leave her. And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.^b For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother;^c since [otherwise] indeed your children are unclean, but now they are holy. But if the unbeliever go away, let them^d go away; a brother or a sister is not bound in such [cases], but God has called us in peace. For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?^e However, as the Lord has divided to each, as God^f has called each, so let

^a T. B. adds 'feasting and,' with K L 37 47 Syrr

and others; H A B C D E F G P 17 Am Memphis
omit.

* T. R. reads * come together [into one place],
with K L F 37 47 Am Syrr Memphis; text w A H
C D E F G 17.

¹ Or 'allowing,' 'permitting' it. I do not say 'by permission,' because that implies that he

says it by the Lord's permission. He said it in the way of permission, not as a command.

^a Literally 'the husband,' with H A B C D E F

Q Q 12 37 Am Memph; T. R. reads 'him,' with
K L P 47.

* T. R. has 'husband,' with K L 37 42 and others Am Syrr: 'brother' # A B C D E F G P 11 Month.

* T. R. reads 'God' in the first clause, 'Lord'

in the second, with K.L. #7: test W A B C D B F
(G) 17 37 Am Memph.

him walk; and thus I ordain in all the assemblies. Has any one been called uncircumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments. Let each abide in that calling in which he has been called. Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather. For the bondman that is called in [the] Lord is the Lord's freeman; in like manner [also] the freeman being called is Christ's bondman. Ye have been bought with a price; do not be the bondmen of men. Let each, wherein he is called, brethren, therein abide with God. But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful. I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife. But if thou shouldst also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the flesh; but I spare you. But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not hav-

ing [any]; and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing; and they that use the world, as not disposing of it as their own; for the fashion of this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord; but he that has married cares for the things of the world, how he shall please his wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well. So that he that marries himself does well; and he that does not marry does better. A wife is bound for whatever time her husband lives; but if the husband be fallen asleep, she is free to be married to whom

¹ Also is omitted by A B P 17 Am Syrr; K L. Memph. insert. D E F G H have it and.
² Or 'she has.' I say 'they' to embrace both sexes, which the word *circumcised*, and what follows, seems distinctly to imply. The word is feminine from its primary natural reference.
³ It may be translated 'for the rest [I say it], I order that even they who have wives, some have translated 'the time is straitened, or short and henceforth.' ⁴ As *ascere* is so used with a verb. But I can hardly think it to be so used here. T. R. reads 'that the time, &c., with D E F G Syrr Memph., and puts *ascere* after *ascere* with K L &c.
⁵ T. R. reads 'this,' with D E F G H L P 17 27 47 Am Syrr, but some *ascere*, some *ascere*. Text A B Memph.

⁶ Disposing of it as their own. See note to ix. 18.
⁷ In Greek it is the article, not the pronoun 'his,' but this latter is almost necessary in English. The same remark applies to 'her,' ver. 11.
⁸ Some read 'marries his own virginity,' with A B D E P 17 27 Am Syrr Memph.
⁹ T. R. reads 'but,' &c., with K L P 47; text A B D H F G I 17 27 Am Syrr Memph.
¹⁰ T. R. reads 'bound by law,' with E F G L P 27 47 Syrr; A B D H 17 Am Syrr.
¹¹ Some, with D E F G L, read *facit* &c. and, 'but if indeed,' 'but if it be so that.' A B D E F G H 17 27 Am Syrr Memph.; A B K E F and several omit.

she will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit. VIII. But concerning things sacrificed to idols, we know,* (for we all have knowledge: knowledge puffs up, but love edifies. If any one think he knows anything, he knows nothing yet as he ought to know [it]. But if any one love God, he is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save one. For and if indeed there are [those] called gods, whether in heaven or on earth, (as there are gods many, and lords many,) yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus

Christ, by whom [are] all things, and we by him. But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience, being weak, is defiled. But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have we an advantage. But see lest anywise this your right [to eat] itself be a stumbling block to the weak. For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol? and the weak [one], the brother for whose sake Christ died, will perish through thy knowledge. Now, thus sinning against the brethren, and wounding their weak

* The words for 'know' are different here, though the distinction is very faint in Greek. We all have knowledge is of objective knowledge; *gignosco*, 'knowledge [the same word] puffs up.' If any man thinks he knows, (*gignosco*) has the inward conscious knowledge of his mind. 'he knows [objectively: *scire*] nothing as he ought to know it' (the same word). But if any man love God, the same is known [objectively] of him. Concerning eating things offered to idols, we know (have the conscious knowledge in our minds). Verse 10. 'If any one see thee, which hast knowledge' (objectively, what a man has learned, acquired). So verse 11. Hence from the word meaning 'inward conscious knowledge,' a derivative means 'conscience.' So 'I know nothing against myself.' I am conscious of no fault. So 2 Tim. i. 12; 'I know whom I have believed.' I have the inward conscious knowledge: not, 'I know him.' Thus we might say in English, 'I know whom I know, or what I know.' The first is inward conscious knowledge; the other objective, being acquainted with. Objective knowledge however passes into consciousness, but not vice versa. They are expressed by *ascere* and *scire* in French, *wissen* and *kennen* in German. Think, when one has no need to inform a person because he has the knowledge of it already in his own mind. I can say *scire*, not *gignosco*; thus in 2 Tim. i. 12. When it was not already known and realized in the mind, but communicated objectively to it—'This know'—it is *scire* & *gignosco*, 2 Tim. iii. 1. 2 Tim. iii. 12, 'knowing of whom thou hast learned them' he was conscious of it, *scire*. So *scire*, 'thou hast known the scriptures,' he had the knowledge of them in his own mind realized. Though the difference is made in French and German, it must not be supposed that the distinct use of the words corresponds exactly, but it suffices here to have shown the

use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus 'ye know the household of Stephanus.' It was their inward acquaintance with their qualities, not objective; it is *scire*. Of such a process the French is incapable. It must become *conscience*, or explicitly *conscience* *ce qui est en soi*, *conscience* is used for certain objective knowledge, and consequent recognition of the truth of a thing.
¹ T. R. adds 'But,' with D E F G H L (37) 47 (377); A B P 17 Am Syrr Memph. omit.
² *scire*, with K L 47; A B D E F G H I 17 27 47 Am Syrr Memph. omit.
³ Some omit *scire*, reading 'not yet,' with A B D E F G H I 17 27 Am Syrr Memph.; K L 47 Syrr insert.
⁴ Many omit 'other,' with A B D E F G H I 17 27 Am Syrr; K L 47 and most others Syrr insert. Query, is not *scire*, the Hebrew *scire*, or *scire*?
⁵ T. R. reads 'the earth,' with some cursives.
⁶ Some read *scire*, 'habit,' being accustomed to, with A B P 17 Memph. not Am. It is a gloss.
⁷ Some read 'will,' with A B 17 Memph.; D E L F 37 47 Am and most read 'does.'
⁸ T. R. adds 'for,' and puts the affirmative phrase first, with (37) D E F G L P (17) 37 47 and others Syrr; text A B Am Memph. 17 omit 'for.'
⁹ Or 'liberty,' *liberty*. Title in a man's own conscience is the sense.
¹⁰ Literally 'the conscience of him weak.'
¹¹ 'Unhindered,' literally 'edified,' or 'built up.'
¹² For 'or' therefore are read instead of 'and,' *scire* with B 17 Memph.; 'therefore' A P; and 'T. R. with D E F G and most.
¹³ T. R. reads *scire*, with L 37 47; text A B (37) D E F G H I 17 Am Memph. It is then the condition or occasion, not the cause or means exactly; impossible in French.

conscience, ye sin against Christ.

¹⁸ Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

IX. Am I not free? ² am I not an apostle? have I not seen Jesus [the Lord]? are not ye my work in [the Lord]? If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in [the] Lord. My defence to those who examine me is this: Have we not a right to eat and to drink? ³ have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas? Or I alone and Barnabas, have we not a right not to work? Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock? ⁴ Do I speak these things as a man, or does not the law also say these things? For⁵ in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is ⁶ God occupied about the oxen, or does he say [it] altogether for our sakes? For⁷ for our sakes it has been written, that the plougher should plough in⁸ hope, and he that treads out corn, in hope of partaking

23 of [it].^a If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your^a carnal things?
24 If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ. Do ye not know that they who labour [at] sacred things^a eat of the [offerings] offered in the temple?^a they that attend at the altar partake with
24 the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings. But I have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.
26 For if I announce the glad tidings, I have nothing to boast of; for necessity is laid upon me; for it is woe to me if I should not announce
27 the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted
28 with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings^a costless [to others], so as not to have made me, as belonging to me,^a of my right in

"the buildings in general of the temple." The English language, not formed on the existence of temple worship, affords no appropriate word to distinguish them. The sanctuary is properly "the holy of holies;" and includes both parts of the temple.

'T. R. reads 'but,' with KL 37 47 Syrr; text
WAB CDEFGP I7 and others Am Memph.
'T. R. reads 'of the Christ,' with EFG KLP
37 47 and most others Syrr; WAB C D I7 Am
Memph. omit.

1. *translating* *chap.* It is the same word as that I have translated *chap.* vi. 21, "not disposing of it as his own, *translating*," *appropriating*, according to a common force of word in composition, i. e. "to use as one who has possession of a thing," using it as he *knew*, as his own. The apostle, as word of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory. "Made use of it," hardly fully expressed.

19 [announcing] the glad tidings. For
being free from all, I have made
myself bondman to all, that I might
20 gain the most [possible].^a And I
became to the Jews as a Jew, in
order that I might gain the Jews
to those under law, as under law,
not being myself under law,^b in
order that I might gain those under
21 law: to those without law,^c as
without law, (not as without law
to God, but as legitimately subject
to Christ,) in order that I might gain
22 [those] without law. I became to
the weak, (as^d) weak, in order that
I might gain the weak. To all I
have become all things, in order
that at all events^e I might save
23 some. And I do all things^f for the
sake of the glad tidings, that I may
be fellow-partaker with them.

24 Know ye not that they who run
in [the] race-course run all, but one
receives the prize? Thus run in
25 order that ye may obtain. But every
one that contends [for a prize] is
temperate in all things: they then
indeed that they may receive a cor-
ruptible crown, but we an incorrup-
26 tible. I therefore thus run, as not
uncertainly; so I combat, as not

²⁷ heating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

1 For^a I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed
2 through the sea; and all were baptized^b unto Moses in the cloud and
3 in the sea; and all ate the same
4 spiritual food, and all drank the same spiritual drink, for they drank
5 of a spiritual rock which followed [them]; (now the rock was the
6 Christ;) yet God was not pleased with the most of them, for they were
7 strewn in the desert. But these things happened [as] types of us, that
8 we should not be lusters after evil things, as they also lusted. Neither
9 be ye idolaters, as some of them; as it is written, The people sat down
10 to eat and to drink, and rose up to play. Neither let us commit fornication,
11 as some of them committed fornication, and fell in one day three
12 and twenty thousand. Neither let us tempt the Christ,^c as^e some of them tempted, and perished by serpents. Neither murmur ye, as some
13 of them^b murmured, and perished

the form of it. The sense is given in result in adding 'as belonging to me,' *εμπειροῦ*, is 'to release' or 'shape.' It is used by Plato, as to the world, in his treatise on *Joseph*, thus even you are *εμπειροῦ*. (Vol. ii. p. 41, l. 41. ed. Murex.)

* The most possible. I think this gives the sense of rain clouds. It is used for the major part of any body, and hence for the mass opposed to leaders. It is not 'the more, i.e., so much the more, but the greatest number possible, the whole mass that he could reach by these means.

* T. R. omits 'not being myself under law',
with E 37 47 Memph; text = A B C D E F G I
H and others Am.

...*Zeugnis*, important, as showing the true force of the word employed elsewhere: *Zeugnis* *deus* & *deus*, 'lawlessness,' not 'transgression of law.' (1 John iii. 4.) 'Under law to Christ (not under the law) *Zeugnis*, richly, duly, subject to Him. I have said 'leximinally'.

*T. H. has "as" in text, with C D E F G K L

³ Or "by all means."

REPLY: 2041 K A B C D E F G P I T H Am Memphis.

* T. R. reads *de*, "Now," or "But," with K L 27 47 and others Syrr, text *ABCDEFGHI GP 13* Am Memph. The Auth. Ver. has "Moreover."
* Per, 549, which the best copies read, gives the correction.

* WACDEFGH have identical forms for *cherrig*, *garn*, read by BKL P37 47. The middle form of the word is also used in Acts xxi. The difference

is difficult to express in English, as we have no middle voice. It has a reflexive force. It is when an act returns back to its effect on itself; as Paul was to act in this case as Acts xiii, 12; not to baptize himself, that would be active; but to get baptized. "Be baptized" gives this where the command is to the person. Here we must say the act in English. They passed through the sea and so got baptized. There was an action of course of a baptizer here, hence the middle voice. The many MSS which have the passive overlooking this, use the habitual passive word in which the action is that of another: as Acts

Memph. T.R. reads 'the Christ,' with D E I

*T. R. adds "also," with E K L 47 and others

* T. R. adds 'also,' with R. 1: 47 and others.

¹¹ by the destroyer. Now all¹ these things happened to them [as] types,² and have been written for our admonition, upon whom the ends of the ages are come. So that let him think that he stands take heed lest he fall. No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye³] should be able to bear [it]. Wherefore, my beloved, flee from idolatry. I speak as to intelligent [persons]: do ye judge what I say. The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ? Because we, [being] many, are one loaf,⁴ one body; for we all partake of that one loaf.⁵ See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?⁶ But that what [the nations⁷] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink [the] Lord's cup, and [the] cup of demons; ye cannot partake of [the] Lord's table, and of [the]

table of demons. Do we provoke the Lord to jealousy? are we stronger than he?

²² All things are lawful,⁸ but all are not profitable; all things are lawful,⁹ but all do not edify. Let no one seek his own [advantage], but¹⁰ that of the other. Everything sold in the shambles eat, making no inquiry for conscience sake. For the earth [is] the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to holy purposes,¹¹ do not eat, for his sake that pointed it out, and conscience sake.¹² But conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience? ¹³ If I partake with thanksgiving, why am I spoken evil of for what I give thanks for? Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God. ¹⁴ Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved. XI. Be my imitators, even as I also [am] of Christ.

¹⁵ Now I praise you,¹⁶ that in all things ye are mindful of me; and that as I have directed you, ye keep

word translated (viii. 9) "right or liberty" is the truth. The word "liberty" (ver. 20 of this chapter) is another one.

¹ T. R. reads "but every one," with R K L 37 47 and many others Syrr; M A B C D F G H P 17 71 Am Memph omit.

² Or "to a end," *telos*. T. R. reads "to an idol," *eidolon*, with C D E F G K L P 17 37 47 Am Memph; *idolatre* M A B H.

³ T. R. adds "for the earth [is] the Lord's and its fulness," with K L 37 47 and others; M A B C D E F G H P 17 71 Am Memph omit.

⁴ T. R. adds "but," with a few cursives.

⁵ I am obliged to put "or" in English for "both," and "and" in the original. It is there "be offencesome (no occasion to stumble) to both Jews and Greeks and the assembly of God." The Greek is stronger in style.

⁶ T. R. adds "brethren," with D E F G K L 17 37 47 and others Am Syrr; M A B C P Memph omit.

¹⁷ the directions.* But I wish you to know that the Christ is the head of every man,¹⁸ but woman's head [is] the man, and the¹⁹ Christ's head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. For man²⁰ indeed ought not to have his²¹ head covered,²² being God's image and glory; but woman is man's²³ glory. For man is not of woman, but woman of man. For also man was not created for the sake of the woman, but woman for the sake of the man. Therefore ought the woman to have authority on her²⁴ head, on account of the angels. However, neither [is] woman without man, nor man without woman,²⁵ in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncovered?²⁶ Does not even nature itself teach you, that man, if²⁷ he have long hair, it is a dishonour to him? But woman, if she have long hair, [it is] glory to her; for the long hair

is given [to her²⁸] in lieu of a veil. But if any one think to be contentious, see how no such custom, nor the assemblies of God.

²⁹ But [in] prescribing [to you on] this [which I now enter on], I do not praise,³⁰ [namely,] that³¹ ye come together, not for the better, but for the worse. For first, when ye come together in³² assembly, I hear there exist divisions among you, and I partly give credit [to it]. For there must also be sects³³ among you, that the approved may become manifest among you. When ye come therefore together into one place, it is not to eat [the] Lord's supper. For each one in eating takes his own supper before [others], and one is hungry and another drinks to excess. Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, and having given thanks broke [it], and said, This is my body, which [is]³⁴ for you: this do in remembrance of me.³⁵ In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.³⁶ For as often as ye shall eat

many others; but M A B 17 Memph have *delos* *delos*; C H P 37 Am *delos* *delos*.

¹⁸ *exousia* [also] is always used in New Testament for "charging," or "commanding." Many modern interpreters refer this to what goes before. But it seems to do violence to the sense. The reading varies between "I prescribe not praising" and "in prescribing I do not praise."

¹⁹ See verse 12.

²⁰ Or "because ye come together."

²¹ T. R. adds "tho," with some cursives.

²² *significatio*, "schools" or "parties" after a man's own opinion.

²³ T. R. adds "Take out," with K L P 37 47 Syrr; text M A B C D E F G H P 17 71 Am Memph.

²⁴ T. R. adds "broken," with E F G K L P 37 47 Syrr and others; M A B C 17 omit.

²⁵ The word translated "remembrance" has an active signification of "recalling," or "calling

¹ Several omit "all," with A B 37; it is in M C D F G K L P, but before or after *exousia*. Am Syrr Memph.

² Some read "typically" for "as types," with M A B C K P 17 47.

³ T. R. has *sedes*, "ye," in text, with K 37.

⁴ Or "bread." I have thought it might be translated "because the bread [for loaf] is one, we being many, are one body." But it would be, I think, *sedes* *sedes*, not *sedes*.

⁵ T. R. reverses the order of the questions, with K L 47 and most Syrr; text M A B C D E F 37 Am Memph. M A C 27 71 have not "or that an idol is anything."

⁶ M A C K L P 17 37 47 Am Syrr Memph, An., have *sedes*; B D E F G omit; we must probably read *sedes* and not *sedes*. If left out, read "they." M A B C D E F G P 17 37 have *sedes*.

⁷ T. R. adds "for me" twice, with K L 37 47 Syrr. "Are lawful" is the verb, of which the

this bread, and drink the^a cup, ye announce the death of the Lord,^b until he come. So that whosoever shall eat the^a bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord. But let a man prove himself, and thus eat of the bread, and drink of the cup. For [the] eater and drinker^c eats and drinks judgment^d to himself, not distinguishing the body.^e On this account many among you [are] weak and infirm, and a good many are fallen asleep. But^f if we judged ourselves,^g so were we not judged. But being judged, we are disciplined of [the] Lord, that we may not be condemned with the world. So that, my brethren, when ye come together to eat, wait for one another. ^hIf any one be hungry, let him eat at home, that ye may not come together for judgment.ⁱ But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish^j you to be ignorant. Ye know that when^k ye were [of the] nations [ye were] led away to dumb idols, in^l whatever way ye might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus;

to mind,^m as a memorial. ⁿFor the calling me to mind,^o is the *body* *anagorai*.

^pT. R. reads 'this,' twice, with (E) K L P 37 47 (Syr) Memph; text M A B C D F G I J Am; E Syr have it in verse 26 only.

^qT. R. reads 'he that eats and drinks unworthily,' with D E F G K L P 37 47 and others Am Syr Memph; M A B C I J omit *anagorai*.

^r*anagorai*, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's *anagorai* was put on the cross. It may be translated 'what is matter of judgment.'

^sT. R. adds 'of the Lord,' with D E F G K L P 37 47 Memph.

^tT. R. reads 'For,' with C K L P 37 47 Syr Memph; text M A B D E F G I J Am.

^uHere the English language fails. 'Judge ourselves' is *anagorai*, not the same word as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not applied to a formal scrutiny. Here the force is, if I scrutinise and judge my-

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is left to be a positive result of judgment affecting us.

^vT. R. adds 'But,' with E K L P 37 47 and others Syr; M A B C D F G I J Am Memph omit.

^w*anagorai*: see note ^q xi. 23.

^xT. R. reads 'that ye were [of the] An.' I add 'when,' with M A B C D E L P 17 47 Am; P G Memph omit. There was confusion from *an* being followed by *see*. K 37 have *see*, but omit *an*.

^yT. R. adds 'it is,' with K L 47 (B adds it after *anagorai*) Memph; M A C D E F G P 17 37 Am omit.

^zT. R. adds 'one,' with D E 37 47 and many others; M A B C F G K L P 17 Am Syr Memph omit.

^{aa}Or 'For by,' *Kai yao en*.

^{ab}T. R. reads 'into,' adding *en*, with E K L 37; text M A B C D F G P 17 47 Am Syr Memph.

and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit. But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but^c the same God who operates all things in all. But to each the manifestation of the Spirit is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues. But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases. For even as the body is one and has many members, but all the members of the^d body, being many, are one body, so also [is] the Christ. For also in [the power of]^e one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of^f one Spirit. For also the

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is left to be a positive result of judgment affecting us.

^vT. R. adds 'But,' with E K L P 37 47 and others Syr; M A B C D F G I J Am Memph omit.

^w*anagorai*: see note ^q xi. 23.

^xT. R. reads 'that ye were [of the] An.' I add 'when,' with M A B C D E L P 17 47 Am; P G Memph omit. There was confusion from *an* being followed by *see*. K 37 have *see*, but omit *an*.

^yT. R. adds 'it is,' with K L 47 (B adds it after *anagorai*) Memph; M A C D E F G P 17 37 Am omit.

^zT. R. adds 'one,' with D E 37 47 and many others; M A B C F G K L P 17 Am Syr Memph omit.

^{aa}Or 'For by,' *Kai yao en*.

^{ab}T. R. reads 'into,' adding *en*, with E K L 37; text M A B C D F G P 17 47 Am Syr Memph.

body is not one member but many.

^{ac}If the foot say, Because I am not a hand I am not of the body, is it on account of^b this not indeed of the body?^c And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?^d If the whole body [were] an eye, where the hearing? if all hearing, where the smelling? But now God has set the members, each one of them in the body, according as it has pleased [him]. But if all were one member, where the body?^e But now the members [are] many, and the body one.^f ^gThe eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not need of you. But much rather, the members of the body which seem to be weaker are necessary; and those [parts] of the body which we esteem to be the more void of honour,^h these we clothe with more abundant honour; and our uncomely [parts] have more abundant comeliness; but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour to [the part] that lacked; that there might be no division in the body, but that the members might have the same concern one for another.

ⁱAnd if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members rejoice with [it]. Now ye are Christ's body, and members in particular.

^jAnd God has set certain in the

^a*anagorai*: see Vigor under the word.

^bOr 'it is not, on account of this, not of the body.'

^cOr 'But now [there are] many members, and one body.'

^dT. R. adds *et*, 'And' or 'But,' with M B D H K L Am; A C F G P 17 37 47 Memph omit. T. R. also omits 'the' before *ophthalmos*, 'eye,' with K and many cursives.

^e*anagorai*. We may read 'and those [parts] of the body which we esteem to be less honourable, or dishonourable.' *anagorai* means 'without honour, or dishonourable.' The question is if *anagorai* be used as parallel with *anagorai*, or as contrasted as to degrees. Does the apostle mean

assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miraculous powers? have all gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater^h gifts, and yet shew I unto you a way of more surpassing excellence.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass^a or a clanging cymbal. And if I have prophecy, and know^b all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. ^cAnd if I shall dole^d out all my goods in food, and if I deliver up my body that I may be burned,^e but have not love, I profit nothing. Love has long patience, is kind; love is not envious [of others]; love is not insolent and rash; is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil, does not rejoice in iniquity but rejoices with the truth, bears^f all things, believes all things, hopes all things, endures all things. Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know^g in part, and we prophecy in part: but when

the same by *anagorai* and *anagorai*; or by one the seemingly members, which yet have not each a place as the two; by the other, the unseemly?

^aT. R. reads 'better,' with D E F G K L 47 and others Memph; text M A B C I J 37 Am.

^b*anagorai*, 'know inwardly in my mind,' 'an acquainted with.'

^cT. R. (not Stephanus) reads 'if I dole,' with K and a few cursives. It has *anagorai*.

^dSome read 'that I may boast,' *anagorai* for *anagorai*, with M A B I J; *anagorai* D E F G L 47 and others; *anagorai* C K 37 and others.

^eOr 'vain-glorious.'

^fObjectively, *anagorai*.

that which is perfect has come,* that which is in part shall be done away.
¹¹ When I was a child, I spoke as a child, I felt[†] as a child, I reasoned as a child; [‡]when I became a man, I had done with what belonged to the child. For we see now through a dim window[§] obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.
¹² And now abide faith, hope, love; these three things; and the greater of these [is] love.

XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy.
 2 For he that speaks with a tongue does not speak to men but to God for no one hears; but in spirit he speaks mysteries. But he that prophesies speaks to men [in] edification, and encouragement, and consolation. He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly.
 5 Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But* greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification. And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? Even lifeless things giving

*T. R. adds 'then,' with K L 37 and most others Syre; M A B D F G P 17 47 Am Memph omit.
? What the mind or thoughts are upon.

*T.R. adds "but," with EFGKLP 17 37 47
Syr Memphis; MABD Am omit.

"That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for the window through which men looked at objects outside the house, made, not of clear transparent glass, as now, but of only semi-transparent materials.

* T. R. reads *yap*, 'For,' with D E F G K L 17
37 47 Am Syrr; text *de*, with M A B P Monoph.

As. In either case 'tongue' means the language he spoke, not the organ of speech.

* I leave out 'of them,' *et cetera*, with H A B D F G P 17 Am. Membrs.

* "Spiritual gifts," though in sum the same.

a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped? For also, if the trumpet give an uncertain sound, who shall prepare himself for war? Thus also ye with the tongue, unless ye¹ give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air. There are, it may be, so many kinds of voices in the world, and none² of undistinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me. Thus ye also, since ye are desirous of spirits,³ seek that ye may abound for the edification of the assembly. Wherefore let him that speaks with a tongue pray that he may interpret. For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but⁴ I will sing also with the understanding. Since otherwise, if thou bleesest with [th⁵] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank God,⁶ I speak in a tongue⁷ more than all of you: but in [the] assembly

deprives the phrase of its force here. As Gentiles, they were in danger of confounding demoniac action with the Holy Ghost, and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such is man. Hence the apostle was obliged to point out the difference between demons and the Holy Ghost. But the word further tends to show the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.

* Some-unit¹ but, with B F G Am; but not A D
E K L P 17 37 Metaph have it.

¹ T. R. has 'the' in text, with R L 57 47 and other cursives; R D E P add *de* before *resurrex*.

others; omit 'my' #A B D E F G P 17 Am Syrr
Memph.

* T. R. reads 'in tongues,' with B K L P 37-47

bly I desire to speak five words with
my understanding,* that I may in-
struct others also, [rather] than ten
20 thousand words in a tongue. Breth-
ren, be not children in [your] minds;
but in malice be babes; but in [your]
21 minds be grown men. It is written
in the law, By people of other tongues,
and by strange lips, will I speak to
this people; and neither thus will
22 they hear me, saith the Lord. So that
tongues are for a sign, not to those
who believe, but to unbelievers; but
prophecy, not to unbelievers, but to
23 those who believe. If therefore the
whole assembly come together in one
place, and all speak with tongues,
and simple [persons] enter in, or un-
believers, will not they say ye are
24 mad? But if all prophecy, and
some unbeliever or simple [person]
come in, he is convicted of all, he is
25 judged of all; ^b the secrets of his heart
are manifested; and thus, falling
upon [his] face, he will do homage
to God, reporting that God is in-
deed amongst you.

26 What is it then, brethren? whenever ye come together, each [of you^s] has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done
27 to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and
28 let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God. And let two or
29 three prophets speak, and let the others judge. But if there be a revelation to another sitting [there]

and others Syrr Memph; text #A D E F G 17
Am ready 'in togeturns of you all.'

^b T. R. adds "and thus," with K. L. and others.

47 (37 units eos); W A B D H F G 17 Am. Mamm
smut.

* Or: "he is not the God of disorder."

* Some connect this last phrase with what follows. The repetition of "assemblies" might

seem harsh in that case. But verse 34 would tend to the opposite conclusion perhaps. It is

⁸¹ let the first be silent. For ye can all
⁸² prophecy one by one, that all may
⁸³ learn and all be encouraged. And
spirits of prophets are subject to
prophets. For God is not [a God]
of disorder^a but of peace, as in all
the assemblies of the saints.^a

⁸⁴ Let [your⁷] women be silent in the
assemblies, for it is not permitted to
⁸⁵ them to speak; but to be in subjection,
as the law also says. But if
⁸⁶ they wish to learn anything, let them
ask their own husbands at home;
for it is a shame for a woman⁸ to
⁸⁷ speak in assembly. Did the word of
God go out from you, or did it come
⁸⁸ to you only? If any one thinks him-
self to be a prophet or spiritual, let
him recognise the things that I write
⁸⁹ to you, that it is [the¹] Lord's com-
mandment.⁹ But if any be ignorant,
⁹⁰ let him be ignorant. So that, brethren,
desire to prophesy, and do not
⁹¹ forbid the speaking with tongues.
⁹² But² let all things be done comely
and with order.

XV. But I make known to you, brethren, the glad tidings which I announced to you, which also ye received, in which also ye stand, by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have believed in vain. For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the scriptures; and that he was buried: and that he was raised the third day, according to the scriptures; and that he appeared to Cephas, then to the twelve. Then he appeared to above

question of interpretation, not of translation
and I have nothing to object to it.

E. L. 37 47 and most others Syrr have it.

* T. H. reads "women," with D E F G A L S
 87 Syrr; text w A B 17 Am Memph.
 * T. H. has "the" with many cursives.

¹ T. R. reads "they are the Lord's commandments," with K. L. 27 47 Am Syrr; cf A B 17 Memph

read 'commandment.' Some, with D F G, treat both as a gloss. The copies vary.

text W A B D E F G P 17 37 Am Memph.

five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep. ⁷ Then he appeared to James; then ⁸ to all the apostles; and last of all, as to an abortion, he appeared to ⁹ me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted ¹⁰ the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God ¹¹ which [was] with me. Whether, therefore, I or they, thus we preach, ¹² and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead? ¹³ But if there is not a resurrection of [those that are] dead, neither is ¹⁴ Christ raised: but if Christ is not raised, then, indeed, vain also ¹⁵ [is] our preaching, and vain also your ¹⁶ faith. And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are ¹⁷ not raised. For if [those that are] dead are not raised, neither is Christ ¹⁸ raised; ¹⁹ but if Christ be not raised, your faith [is] vain; ye are yet in ²⁰ your sins. Then indeed also those

who have fallen asleep in Christ
¹⁹ have perished. If in this life only
 we have hope in Christ, we are [the]
 most miserable of all men.

10 (But now Christ is raised from
 among [the] dead, *firstfruits of those
 21 fallen asleep. For since by man
 [came] death, by man also resurrec-
 22 tion of [those that are] dead. For a-
 23 s the Adam all die, thus also in the
 24 Christ all shall be made alive. But
 each in his own rank: [the] first-
 25 fruits, Christ; then those [that are]
 26 the *Christ's at his coming. Then the
 end, when he gives up the kingdom
 to him (who is) God and Father; *
 when he shall have annulled all rule
 30 and all authority and power. For
 he must reign until he put all * en-
 31 emies under his feet. [The] last enemy
 32 [that] is annulled [is] death. For
 he has put all things in subjection
 under his feet. But when he says
 that all things are put in subjection,
 [it is] evident that [it is] except him
 who put all things in subjection to
 33 him. But when all things shall
 have been brought into subjection to
 him, then the Son also himself shall
 be placed in subjection to him who
 put all things in subjection to him,
 that God may be all in all.)

10 Since what shall the baptised for
the dead do if [those that are] dead
rise not at all? why also are they
20 baptised for them? Why do we
also endanger ourselves every hour?

which unites with one article either two qualities of the same person, or two persons under the same quality. But, prefer this awkward English to God, even the Father, because this phrase is equivocal in doctrine, and might be used as meaning that the Father only is God, which is no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal office, whereas it can be used with two, as *re. Hæc est Beatrix*, if both are apostles together, or found in the same service.

3 rows, the article, cannot be translated in English: 'his' goes too far. It has the effect of recognising them as such, objectively manifested as such.

* Instead of 'for them,' T. R. reads 'for the dead,' with L and many cursives Syr-Pal; text = A B D E F G K P 17 47 Am Memph.

21 Daily I die, by your boasting which
22 I have in Christ Jesus our Lord. If,
[to speak] after the manner of men,
I have fought with beasts in Ephesus,
what is the profit to me if [those that
are] dead do not rise? let us eat and
23 drink; for to-morrow we die. Be
not deceived: evil communications
24 corrupt good manners. Awake up
righteously, and sin not; for some
are ignorant* of God: I speak to
you as a matter of shame.

32 But some one will say, How are the
dead raised? and with what body
36 do they come? Fool! what *thou*
sowest is not quickened unless it die.
37 And what *thou* sowest, *thou* sowest
not the body that shall be, but a
bare grain: it may be of wheat, or
38 some one of the rest: and God gives
to it a body as he has pleased, and
to each of the seeds its own body.
39 Every flesh [is] not the same flesh,
but one [is]* of men, and another
flesh of beasts, and another [flesh] of
40 birds,* and another of fishes.* And
[there are] heavenly bodies, and
earthly bodies; but different is the
glory of the heavenly, different that
41 of the earthly: one [the] sun's glory,
and another [the] moon's glory, and
another [the] stars' glory; for star
42 differs from star in glory. Thus
also [is] the resurrection of the dead.
It is sown in corruption, it is raised
43 in incorruptibility. It is sown in
dishonour, it is raised in glory.

is sown in weakness, it is raised in power. It is sown a natural¹ body, it is raised a spiritual body: if² there is a natural³ body, there is also a spiritual [one].⁴ Thus also it is written, The first man Adam became a living soul; the last Adam a quickening⁵ spirit. But that which is spiritual [was] not first, but that which is natural,⁶ then that which is spiritual: the first man out of [the] earth, made of dust; the second man,⁶ out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones].⁷ And as we have borne the image of the [one] made of dust, we shall bear⁸ also the image of the heavenly [one]. But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

Behold, I tell you a mystery: We shall not all fall asleep, but we shall all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs be put on incorruptibility, and this mortal be put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

* T. R. omits 'also,' with B. L. many cursives. Am Syrr Memphis: text **MADEFGKPI** 137 47. **εὐαγγελιστὴς**, **εὐαγγελιστὴς** raised, 'is raised.' The first would apply to the abstract fact of being raised whenever it may be; the second, an accomplished but continuing fact. The English text seems not always secure this distinction. I have not put 'do not rise,' because this thought of being raised by another, God, is lost, which, if **εὐαγγελιστὴς** be passive, is found in the Greek **εὐαγγελιστὴς**, vers. 17, 20, is applied to Christ: **εὐαγγελιστὴς** to the doctrinal fact as to dead people. 'Neither has Christ been raised' would not give His present state like the Greek.

* T. R. adds 'he is become,' with KLT 47 and others Syrr: **ABDEFGKPI** Am Memphis omit.

* T. R. omits 'the,' probably by error.

* 'Him [who is] God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom

¹ On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case; 'ignorant' is not indeed used of a person; but here it refers to the true character of God.

* T. R. reads 'one is [the] flesh,' adding *crisp* with many curious *Exr-Pst* Nymphs.

* Or: 'that of men is one, the flesh of beasts another, the flesh of birds another, of fishes another.'

7 A body which had an animal life from the soul.

* T.R. omits *cl.* 'H.' with E K L 37 42 and others Syrr, and reads 'there is a natural body and there is a spiritual body.' # A B C D F G 17 Am. Memph. insert *cl.*

* T. R. adds *elasa*, 'body,' with K L 37 47 Syrri
Mangli; * A B C D E F G 17 Am omit.

^c Having natural life through the living soul, *byekade*.

⁶T. R., with A K L P 37 47 and others. Syrr.
adds 'the Lord.' # H C D E F G 37 Am Memph

* I do not follow the mass of authorities with
at their head here. It is a warning against
trusting more diplomatic evidence. Hand many
copies and versions have the text of R. R.
Cypriote have tampered with it to make it
denotation as Chrysostom and the heretic
Marcion, which runs counter to the whole sense
of the passage. Theodoros *expressly* rejects
this. Theophylact gives both: I believe
superior as really his own. Meyer and Alford
both accept T. R. The same attempt has been
made in Komara v. 1.

43 been swallowed up in victory. Where,
O death, [is] thy sting? where, O
44 death, [is] thy victory? Now the sting of
45 death [is] sin, and the power of sin
46 the law; but thanks to God, who gives
us the victory by our Lord Jesus
47 Christ. So then, my beloved brethren,
be firm, immovable, abounding
always in the work of the Lord,
knowing that your toil is not in vain
in [the] Lord.

XVI. Now concerning the collection for the saints, as I directed^a the assemblies of Galatia, so do ye do
² also. On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may
³ be no collections when I come. And when I am arrived, whomsoever ye shall approve, these I will send with letters^b to carry your bounty to Jerusalem; and if it be suitable that I
⁴ also should go, they shall go with
⁵ me. But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia.
⁶ But perhaps I will stay with you, or even winter with you, that ye may see me forward wheresoever I may go.
⁷ For I will^c not see you now in passing, for^d I hope to remain a certain time with you, if the Lord
⁸ permit. But I remain in Ephesus until Pentecost. For a great door is opened to me and an effectual [one], and [the] adversaries many.

¹² Now if Timotheus come, see that he may be with you without fear; for

he works the work of the Lord, even as I. Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren. Now concerning the brother Apollos, I begged him much¹ that² he would go to you with the brethren; but it was not at all [his] will³ to go now; but he will come when he shall have good opportunity. Be vigilant; stand fast in the faith; quit yourselves like men; be strong. Let all things ye do⁴ be done in love.

But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and they have devoted themselves² to the saints for service,) that ye should also be subject to such, and to every one joined in the work and labouring. But I rejoice in the coming of Stephanas and Fortunatus and Achaïens; because *they* have supplied³ what was lacking on your part. For they have refreshed my spirit and yours: own therefore such. The assemblies of Asia salute you. Aquila and Priscilla,⁴ with the assembly in their house, salute you much in [the] Lord. All the brethren salute you. Salute one another with a holy kiss.

The salutation of [me] Paul with my own hand. If any one love not the Lord [Jesus Christ⁵] let him be Anathema Maran-atha. The grace of the Lord Jesus Christ⁶ [be] with you. My love [be] with you all in Christ Jesus. Amen.

* 'Devoted themselves,' &c. In such this is the sense; but the force of the apostle's phrase is not wholly given. The word *dedidit* is 'appointed,' as an officer to a regiment. The family of Sapphira had appointed themselves to the saints in service—given themselves up to serve them, or rather given themselves up to them. 'The saints' is governed by the verb, not by 'service.' The idea resulting from what I have given in the text is more what the apostle meant.

* Or 'Princa,' as some, with H E M P I T Am
Mensch.

* MARCH 17 omit; T.R., with D E F G K
L P 17 47 89rr Am Memph. insert. # U have
corrections.

* in R 17-47 Ann **omit** * Christ.

SECOND EPISTLE TO THE
CORINTHIANS.

1. Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaia. Grace² to you, and peace from God our Father, and [the] Lord Jesus Christ.
³ Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; who encourages⁴ us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.
⁵ Because, even as the sufferings of the Christ⁶ abound towards us, so through the⁷ Christ does our encouragement also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we also suffer,
⁷ (and our hope for you [is] sure;)⁸ or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers of sufferings,

takers of the sufferings, so also of the encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us^a] in Asia, that we were excessively pressed beyond [our] power, so as to despair^a even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God^a who raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide^a that he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for us. For our boasting is this, the testimony of our conscience, that in simplicity^a and sincerity before God,^b (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you.^a For we do not write other things to you but what ye well know^a; and recognise; and I hope that ye

first half of verse 7 after the word 'salvation' in
ver. 6, text BD FG KL and very many others.

* a A B C D F G M P I Y Am cont; H K L 37-47
Syr Memphis insert, in 8-D hole has been added.

There is a case, we left out in the translation, as regards the letter, but the sense is more strict, the inferential force of *šaww* being preserved. 'So that we despaired' is too historically affirmative.

* Many read 'holiness,' with W A B C K M P 17 37 *Memph*; text D F G L 47 *Am Syrr*.
It is corrected to *weA*.

* Greek, 'simply and sincerely of God. The force I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master, 'the act of a prince.' 'Godly' seems to me feeble, but not wrong. One cannot say 'of God' in English. # A B C D E

10 Or 'own [personally]'. Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: ἡ δὲ ἀποστολή καὶ ἡ ἀποστολή.

¹ 'O death,' with W B C D E F G I Am. Memph.; T. B. reads 'hades,' $\bar{q}u$, with A^{ms} K L M P 17 B. Al. Syr.

* Directed, *ἡγήσατο*. Ordering troops, so as to set them in array; and in general, thence, any order directing any plan to be followed.

* It may be read "approve by letters, I will send them to carry," &c.

¹ *Ibid.*. Not exactly 'purpose,' but 'it is not my desire or intention.'

¹ *roddā* may mean "often," but in verse 19 of this chapter we have it used as meaning "much."

- * Or 'but it was not, at any rate, his will.'

* Literally "all your things."

¹⁴ will¹ recognise to the end, even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.
¹⁵ And with this confidence I purposed to come to you previously, that ye might have a second favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judea.
¹⁶ Having therefore this purpose, did I then use lightness? Or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay?
¹⁷ Now God [is] faithful, that our word to you is² not yea and nay. For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become³ yea and nay, but yea is⁴ in him. For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God by us.
¹⁸ Now he that establishes us with you in⁵ Christ, and has anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts.
¹⁹ But I call God to witness upon my soul that to spare you I have not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

¹ I omit 'also,' with A B C D E F G 17 Am. Memph. T. R. has it, with K L M P 37 47.

² T. R. reads 'was,' with K L M P 37 47 and others Syrr. text *eris*, with A B C D E F G 17 Am. Memph.

³ *Erasmus*. The apostle here changes from the strict to the perfect, *eris*. He is not speaking of the character of his preaching, but declaring that the verification of all divine truths is in the Person of Christ.

⁴ Or 'with' or 'before' God, for glory by us. It may be read thus: 'was not yea and nay, but in him is the yea, (the whatsoever promises of God there are, in him is the yea, and in him the amen,) for glory to God by us.'

⁵ Literally 'unto, *pros* you,' attaches firmly to, 'connects firmly with.'

⁶ T. R. has 'is' in text, with D F G K L P 17 37 47 Ac.; A B C D E Memph. omit.

⁷ Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter I did].' But I think *eris* *eris*

II. But I have judged this with myself, not to come back to you in grief. For if I grieve you, who also [is] it that gladdens me if not he that is grieved through me? And I have written this very [letter]¹ [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all. For out of much tribulation and distress of heart I wrote² to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you.
³ But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge [you]) all of you.
⁴ Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;⁵ so that on the contrary ye should rather shew grace⁶ and encourage, lest perhaps such a one should be swallowed up with excessive grief. Wherefore I exhort you to assure him of [your] love. For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient. But to whom ye forgive anything, I also; for I also, what I have forgiven,⁷ if I have forgiven⁸ anything, [it is] for your sakes⁹ in [the] person of Christ; that we might not have Satan get an advantage

can hardly mean that; and in the following words he refers it to the present time, when he was coming. It is evident that, if *eris* (ver. 18) refers to his first letter, it must be translated 'I wrote'; but *eris*, 'I have judged,' (ver. 19) refers to the general determination of his mind. *Erasmus* clearly often refers to what is written in the letter that contains it, and then we must say in English, 'I have written.'

¹ D F G K L 17 37 47 Syrr. insert *epistola*; A B C D E P 17 Am. Memph. omit.

² This, I should think, must refer to the first epistle, as he was now much relieved from the news Titus brought. It is again *eris*.

³ The body at large.

⁴ Or 'forgive,' as in verse 10; the word is the same.

⁵ *Erasmus*, the perfect: he had done it, but it continued as a present thing.

⁶ T. R., with K L 17, reads 'to whom ye forgive anything, I also; for I also, if I have forgiven anything, to whom I have forgiven it, it is for your sakes,' text A B C D E F G 17 37 47 Am.

against us, for we are not ignorant of his thoughts.

¹⁸ Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.
¹⁹ But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.
²⁰ For we are a sweet odour of Christ to God in the saved and in those that perish: to the one an odour from¹ death unto death, but to the others an odour from² life unto life; and who [is] sufficient for these things? For we do not, as the many, make a trade of³ the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

III. Do we begin again to commend ourselves? or do we need, as some, commendatory letters to you, or [commendatory]⁴ from you? Ye are our letter, written in our hearts, known and read⁵ of all men, being manifested to be⁶ Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on⁷ fleshy tables of [the] heart. And such confidence have we through

the Christ towards God: not that we are competent⁸ of ourselves to think anything as of ourselves, but our competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant;⁹ not of letter, but of spirit. For the letter kills,¹⁰ but the Spirit quickens.

¹¹ (But if the ministry of death, in letters, graven in stones, began¹¹ with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled; how shall not rather the ministry of the Spirit subsist in glory? For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory. For also that [which was] glorified is not glorified¹² in this respect, on account of the surpassing

glory. For if that annulled¹³ [was introduced] with glory, much rather that which abides [subsists] in glory. Having therefore such hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.¹⁴ But their thoughts have been darkened,¹⁵ for unto this day the same veil remains in reading the old covenant, unremoved, which in

Christ is annulled.¹⁶ But unto this

¹ T. R. reads 'of,' omitting *ex*, with D F G K L Am.; A B C D 17 37 Memph. have *ex*, 'from' or 'out of,' 47 has it the first time only.

² Or 'adulterate,' the word signifies properly 'to retail.'

³ T. R. reads 'unless we need,' *ei* *dei* for *ei* *dei*, with A K L P 17 47; text A B C D E F G 17 Am. Memph. omit.

⁴ T. R. repeats 'commendatory,' after 'or,' with D F G K L P 17 37 47 Syrr.; A B C 17 Am. Memph. omit.

⁵ The word translated 'read' means also 'well known,' a thing read of all, not private. There is a force in the form of the Greek words which is lost in English; *epistolē* and *epistolē* are used.

⁶ Literally 'ye being manifested that ye are.'

⁷ I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is lost the third time it is used if we say 'sufficient,' as that word cannot be used there.

⁸ The anarthrous form of *epistolē* makes it characteristic, as 'letter' and 'spirit'; if it were 'a new covenant,' I think it would be

sufficient *eris*; perhaps it may be rendered 'competent [as] new covenant ministers.'

⁹ Or 'For letter kills.'

¹⁰ It is not said that the ministry was glorious, but that the system was introduced with glory. *Erasmus* is right. It is in contrast with 'subsisting in glory' (ver. 11).

¹¹ T. R. reads 'for *neither* also is that glorified which was glorified' *Ac.*, with many curious Am.

¹² That annulled, or 'done away,' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the *ex* *eris* *eris* in contrast with the *ei* *dei*. That which is done away would be too historical, and too little the abstract character of the old thing which was not to abide.

¹³ Elsewhere rightly 'hardened,' but 'thoughts hardened' is scarcely intelligible.

¹⁴ Some would translate 'it not being discovered, (literally, 'unveiled,') that in Christ it

day, when Moses is read, the veil lies upon their heart. But when it shall turn to [the] Lord, the veil is taken away.¹² Now the Lord is the Spirit, but where the Spirit of [the] Lord is, there¹³ is liberty. But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.¹⁴

IV. Therefore, having this ministry, as we have had mercy shown us, we¹⁵ faint not. But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every¹⁶ conscience of men before God. But if also our gospel is veiled, it is¹⁷ veiled in those that are lost;¹⁸ in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiance of the glad tidings of the glory of the Christ, who is [the] image of God, should¹⁹ not shine forth²⁰ [for them]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves²¹ your bondmen for Jesus' sake. Be-

cause [it is] the God²² who spoke that out of darkness light should shine²³ who has shone in our hearts for the shining forth²⁴ of the knowledge of the glory of God in [the] face of [Jesus'] Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us: every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up;²⁵ persecuted, but not abandoned; cast²⁶ down, but not destroyed; always bearing about in the body the dying of²⁷ Jesus, that the life also of Jesus may be manifested in our body; for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh; so that death works in us, but²⁸ life in you. And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak; knowing that he who has raised the Lord²⁹ Jesus shall raise us also with³⁰ Jesus, and shall present [us] with you. For all things

is done away.³¹ Or it may be³² the veil not being taken off that which is done away in Christ,³³ or 'unremoved, because it is done away in Christ.' In the last case it is to be read, not *et*. But I have no doubt that the text is right, and that Moses covered his face while he talked to the people, and that the Hebrew means nothing else. *Et* xxiv. 33 means it, and ver. 34 proves it.

¹² The parenthesis begins at verse 7.
¹³ T. R. reads 'there [is]', adding *est*, with E P G K L P 37 47 and others Am; *MA B C D 17* Memph omit.

¹⁴ See version 6, 17.
¹⁵ Or 'that perish,' as *il* 13.

¹⁶ I have doubted as to this passage. *συνείδησις* is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did so to complete the sense; but I do not find that *συνείδησις* is used in classical Greek as a neuter verb. It is found as an active and passive one in, I believe, Nannian, and in Euripides in the sense of 'brightening,' 'enlightening something else, but its regular, habitual use is 'to see or discern.' We find, however, *συνείδησις* as a neuter participle, used in *Lev* xiii. 24, to describe the white appearance of leprosy, which suggests, perhaps, a neuter verb, if it be not a substantive, and in Hebrew *נראה* from *נר* 'to shine.' If we translate it 'discern,' the sense would be 'so that they

should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.' Ambrose, it seems, so translates it, and Beza approves. A 17 and others have *συνείδησις*; C D E H 75 *συνείδησις*.

¹⁷ T. R. has 'for them' in text, with E K L P 37 47 Syrr; *MA B C D F G H 17* Am *Ac* omit it.
¹⁸ Or 'it is] God.'

¹⁹ Literally 'who spoke light to shine out of darkness.'

²⁰ 'Shining forth,' or 'radiance;' the same word as above, *verse 4*, *φωτισμός*.

²¹ A B 17 omit 'Jesus'; the others have it, with most versions, but the order varies; *MA C H K L P 37 47* Syrr Memph have 'Jesus Christ'; *D P G* Am read 'Christ Jesus.'

²² *ἀποκαλύπτει*, *ἀπὸ τοῦ σκοτεινοῦ* *ἐκφωτίζει*.
²³ T. R. adds 'the Lord,' with K L 37 47 most others; *MA B C D E F G P 17* Am Memph omit.

²⁴ T. R. reads *αὐτῶν*. *αὐτῶν*, making it equivalent to 'and,' or to be left untranslated; if we reject *αὐτῶν*, it is better translated 'but.' K L 37 47 insert *αὐτῶν*; *MA B C D F G P 17* Am Memph omit.

²⁵ Some omit 'Lord,' with B 17 75 Am; A falls in here; *MA C D F G K L P 37 47* Syrr Memph have it. I have put 'has raised,' 'raised' being too historical. *ἐγείρει* is the fact, *ἐγείρει* would be historical.

²⁶ I have put 'with' for 'through,' with *MA B C D F G P* Am Memph; 'through' K L 37 47 Syrr.

[are] for your sakes, that the grace abounding through the many²⁷ may cause thanksgiving to abound to the glory of God. Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day. For our momentary [and] light²⁸ affliction works for us in surpassing measure an eternal weight of glory; while²⁹ we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

V. For we know that if our earthly tabernacle house³⁰ be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which [is] from³¹ heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet³² we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life. Now he that has wrought us for this very thing [is] God, who also³³ has given to us the earnest of the Spirit.

²⁷ Therefore [we are] always confident, and know²⁸ that while present in the body we are absent from the Lord, (for we walk by faith, not by sight;) ²⁹ we are confident, I say, and pleased rather to be absent from the body and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in³⁰ the body, according to those he has done, whether [it be] good or evil. Knowing therefore the terror of the Lord we persuade men, but have been³¹ manifested to God, and I hope also that we have been³² manifested in your consciences. [For] we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart. For whether we are beside ourselves, [it is] to God;³³ or are sober, [it is] for you. For the love of the Christ constrains us, having judged this: that³⁴ one died for all, then all have died;³⁵ and he died for all, that they who live should no

²⁷ Grace abounding through the many. The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The form of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated: some moderns however, I find, have done so.

²⁸ Literally, 'the momentary lightness of our.'
²⁹ While has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

³⁰ There is an article before *σκηνή* in Greek; but I have no doubt express is characteristic, the article being before *αἰών* because of *αἰών*, and hence regularly before *αἰών*: *αἰών* and *αἰών* is one idea, *αἰών* applying to the whole.

³¹ Or 'though meanwhile,' yet in such sort that, *46* 5. It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as 'to have put on' in verse 2.

³² Most authorities omit 'also,' with *MA B C D F G P* Am Memph; *E K L 17 37 47* and others insert.

³³ Literally 'knowing.' It was their state. They were *καταλήγοντες* *καὶ* *ἐκείνους*.

³⁴ *αὐτῶν* may perhaps be thus expressed, *αὐτῶν* (used by Pindar; see Meyer), 'the things which in their accomplishment have their rest there.'

³⁵ Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

³⁶ *MA B C D F G P* Am Syrr Memph omit 'For,' *E K L 17 37 47* have it.

³⁷ Or 'for God,' that is, he was as a fool for God's glory. But the sense is, I think, 'If he lost the blessed calculations of love which was his path towards men, it was to be out of himself with God, and for him,' a blessed alternative. His ecstasy was not excitement or folly, but it was of himself it was with God; if sober, it was the calculation of love for their good.

³⁸ T. R. adds 'it.' I leave it out, with *MA B D F G K L P 17 47* Syrr. A falls; *C 37* Am Memph Theoph. have it. Theodoret not. It is possible it may be right, in spite of authorities, as *αὐτῶν* being followed by *αὐτῶν* gave early occasion to leave it out.

³⁹ Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder.

longer live to themselves, but to him who died for them¹ and has been raised. So that we henceforth know² no one according to flesh; but if even we have known³ Christ⁴ according to flesh, yet now we know⁵ [him thus]
¹⁷ no longer. So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new;⁶ and all things [are] of the God⁷ who has reconciled us to himself by [Jesus⁸] Christ, and given to us the ministry of that⁹ reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the world of that¹⁰ reconciliation.
²⁰ We are ambassadors therefore for Christ, God as [it were]¹¹ beseeching by us, we entreat for Christ,
²¹ Be reconciled to God. ¹²Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But [as] fellow-workmen,* we also beseech that ye receive not the
* grace of God in vain: (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, * now [the] day of salvation:) giving no manner of offence in anything.

that the ministry be not blamed; but in everything commending ourselves as God's ministers, in much endurance,* in afflictions, in necessities, in straits, in stripes, in prisons, in riots, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left, through glory and dishonour, through evil report and good report: as deceivers, and true; as unknown, and well known;* as dying, and behold, we live; as disciplined, and not put to death; as grieved,* but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

11 Our mouth is opened to you, Cor-
 12 inthians, our heart is expanded.
 13 Ye are not straitened in us, but ye
 14 are straitened in your affections;
 15 but for an answering recompense, (I
 16 speak as to children,) let your heart
 17 also expand itself.*

14 Be not diversely¹ yoked with un-
believers; for what participation (is
there) between righteousness and
lawlessness? or² what fellowship of
15 light with darkness? and what con-
sant of Christ with Beller,³ or what

4 'For them' may apply to both 'died' and 'been raised,' but I think *eggefor* is supplementary and by itself.

* See note to 1 Cor. vii. 1. Here the first 'know' is *oidéō*, the second and third, *gignōskō* and *anagignōskō*.

* Many read "new things have come in," taken place, leaving out *et cetera*, with *W B D F G*. Am Memphis N K L P (17) 37-47 and nearly all put it in. Theod. and Theoph. both have *et cetera*. It may be borrowed from Rev. xii. 2.

* Or 'of God.'
* B C D F G P H Am and versions omit; E
K L 37 47 and others insert.

* Or simply 'of reconciliation.'
 * 'As of God beseeching,' 'as though,' or 'as if,' is too much similarity or comparison. God being in Christ, and they Christ's ambassadors they besought on God's behalf. He was as he beseeching by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate though the sense be most evident and beautiful. The apostle would not quite say 'God beseech

ing,' but reflects it by so. I am not satisfied with 'as it were,' but know nothing better.

*T.R. adds 'For.' with E K L F 17 G and others here; M B C D F G 17 Am. Monoph. omit.

* See 1 Corinthians iii. 9. Here literally 'jointly labouring,' the connection is in the word 'preaching.'

- * Or "patiently."
- * Or "recognised."
- * Or "sorrowful."

"I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow. He had been driven in, as it were, by their evil, and now opened out and expanded."

* Literally 'he ya also expanded.'

Unusually is a consequence, but not stated in the text, which says 'diversely' (epagoge), referring to the Levitical law, which forbade different animals to be yoked together. (Deut. xxii. 10.)

* T. R. reads 'and' or 'but,' 24, with K 47 and others; text H B C D F G I, P 17 37 Am Syre Mss.

* Beta and Elzevir read "Belial," Stephens

part for a believer along with an un-
 16 believer? and what agreement of
 God's temple with idols? for ye are
 [the] living God's temple: according
 as God has said, I will dwell among
 them, and walk among [them]; and
 I will be their God, and they shall be
 17 to me a people. Wherefore come out
 from the midst of them, and be sepa-
 rated, saith [the¹] Lord, and touch not
 [what is] unclean, and I will receive
 18 you; and I will be to you for a
 Father, and ye shall be to me for
 sons and daughters, saith [the¹] Lord
 Almighty.

VII. Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.

1 Receive us: we have injured no
 one, we have ruined^a no one, we
 2 have made gain of no one. I do
 not speak for condemnation, for I
 have already said that ye are in
 our hearts, to die together, and live
 3 together. Great [a] my boldness
 towards you, great my exulting in
 respect of you; I am filled with en-
 couragement; I overabound in joy
 4 under all our affliction. For indeed,
 when we came into Macedonia, our
 flesh had no rest, but [we were]
 afflicted in every way: without com-
 5 bats, within fears. But he who en-
 courages those that are [brought]
 low, [even] God, encouraged us by

the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I the more rejoiced. For if also I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a time, grieved you.

9 Now I rejoice, not that ye have
been grieved, but that ye have been
grieved to repentance; for ye have
been grieved according to God, that
in nothing ye might be injured by
10 us. For grief according to God
works repentance to salvation, never
to be regretted; but the grief of the

13 world works death. For, behold, this same thing, your being grieved according to God, how much¹⁴ diligence it wrought in you, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter. So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.

¹⁹ For this reason, we have been encouraged.²⁰ And²¹ we the rather re

only for a time.⁸

- Or perhaps *for the sakes of our diligent workers who believe that being motivated is good.

The reading is uncertain here. It is very possible that the true reading is 'your soul for us.' (2. 1. 104) E. (Gloss) says: 'your soul for us.'

B C D E K L P 17 37 Syrr Memphis have 'you and for us' E (Lat.) 137 Vals. have 'our and for us' D (Germ.), F (Gree.) have 'you and for us' G (Gr. and Lat.) D (Lat.) 'our and for us'

and for us.' P (Lat.) 'I Vult, have, for and to you,' so Chrysostom. Matthew 'your soul for us.' The 'term' is a difficulty. Tisch., Meyer and Alfr. adopt 'your soul for us.' De Wette

and, on account of your dear, little, then, it
be read 'your meal for us,' would be, that you
might discern how truly you loved us, through
your dear, little, then, it be read 'your meal for us,' would be, that you
might discern how truly you loved us, through
your dear, little, then, it be read 'your meal for us,' would be, that you
might discern how truly you loved us, through

* Or "have been comforted."

we have been encouraged in your encourage

joiced in¹ our encouragement² more abundantly³ by reason of the joy of Titus, because his spirit has been refreshed by you all.⁴ Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth; and his affections⁵ are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him. I rejoice⁶ that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality. For according to [their] power, I bear witness, and beyond [their]

power, [they were] willing of their own accord, begging of us with much entreaty [to give effect to] the grace⁷ and fellowship of the service which [was to be rendered] to the saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will. So that⁸ we begged Titus that, according as he had before begun, so he would also complete as to⁹ you this grace also; but¹⁰ even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace¹¹ also. I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your¹² love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by his¹³ poverty might be enriched. And I give [my]

case in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

¹ Greek, 'bowels.'
² T. R. (not Stephens) adds 'therefore,' with 37 and a few cursives.

³ Or 'as to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text by T. R., with a few cursives, but it is rejected, I may say, by all, and evidently a gloss. But *ye* is not the collection, (hence 'receive' is wrong,) but the grace and favour shown to the poor in the gift. Instead then of Paul having to press this grace on the Macedonians, they bear of him the grace and fellowship of the administration; that is, to be the instrument (though an apostle) of its manifestation by them. The *ye* is *emphatic* is the active exercise of grace towards the Jewish saints. This they begged of Paul. (See verse 13.)

⁴ *εὐχαριστία*, 'so that we were led to beg.' 'leading us to beg.' 'So that' merely states the effect produced, *εὐχαριστία* the tendency of the grace among the Macedonians he had been speaking of. That led to it.

⁵ *καὶ* 'and,' 'with,' *εὐχαριστία*, 'therefore,' and adding 'see,' as the authorized English translation, is not necessary here. The apostle means 'but it is,' or 'my object in doing so is,' 'what I have in my mind in thus sending Titus.' The use of *καὶ* as 'come now,' is, it seems to me, out of place here; it always refers to something adversatively.

⁶ T. R. (not Stephens) reads 'our,' with a few cursives.

⁷ The 'his' is emphatic; *ἐκείνου*, 'of that one,' such a one as he.

opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago. But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have. For if the readiness be there, [a man is] accepted¹ according to what he² may have, not according to what he has not. For [it is] not in order that there may be ease for others, and for you distress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.

But thanks [be] to God, who gives the same diligent zeal for you in the heart of Titus. For he received indeed the entreaty, but, being full of zeal, he went of his own accord to you; but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies; and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of] our³ readiness; avoiding this,⁴ that any one should blame us in this abundance [which is] administered by us; for we provide⁵ for things honest, not only before [the] Lord, but also before men. And we have

sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you. Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ's glory. Shew⁶ therefore to them, before⁷ the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is superfluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass⁸ [of the brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, we, that we say not ye, may be put to shame in this confidence.⁹ I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing,¹⁰ that this may be ready thus as blessing, and not as got out of you.¹¹ But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing; each according as he is

¹ the body,' as *σῶμα*.
² T. R. adds 'of boasting,' with B K L P 37 47 and others Syrr; B C D F G H Am Memph omitt.

³ Blessing. The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives: as God gives, freely to bless, so ought we; and such as so give shall so reap from him. B C D F G P 17 read 'already promised blessing,' *ἐπαγγελθεῖσαν*, for *ἐπαγγελθεῖσαν*.

⁴ Or 'as covetousness,' from a verb signifying, along with the desire of having, an over-reaching to get. T. R., with a few cursives, reads *συναίμα* for *εἰς*; the sense is the same.

⁵ Or 'it is accepted.'
⁶ T. R. reads 'any one,' with L 37 47 and others, (Syrr) Memph; text B C D F G K P 17 Am.

⁷ T. R. reads 'your,' with F and a few others. *ἐκείνου*, found nowhere else used in this sense, derived, as it appears, from a nautical use of it. See Erasmus.

⁸ T. R. reads 'providing' and omits the preceding 'for,' with K L (G 17 37 47) and most (Memph) Theodoret; text B C D F G P Am Syrr; C 17 37 47 Memph have *εἰς*, 'for.'

⁹ Some read 'showing,' with B D E F G H, text B C K L P 37 47 Am Syrr Memph.

¹⁰ T. R. reads 'and before,' with some cursives. I read *καὶ* before. 'Many' is not the sense, but

ment; and we the rather rejoiced more abundantly; text B C D F G K L P 17 Am Syrr.

¹ Or 'besides.'
² Or 'in our comfort.' T. R. has 'your,' instead of 'our,' with F (G) K L 37 47 and others Memph; text B C D F G P 17 Am Syrr.

³ The rather... more abundantly, *ἐκπνεύσαντες*. This is a common Greek idiom, even with *εὐχαριστία* added (see Wetstein, Phil. 1. 25), but it is impossible to render *εὐχαριστία* exactly in English. 'More abundantly' rather than, 'With more' (Mark vii. 26), *εὐχαριστία* is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. 1. 25, with *εὐχαριστία*, *εὐχαριστία* is translated in the Auth. Ver. 'far better,' here without *εὐχαριστία* 'exceedingly the more.' But in English 'the more' supposes more than something, and because of something. 'I did it the more' that is, because of something done. But while a common Hellenism to strengthen the comparative, though said by Them. M. to be *εὐχαριστία* in *ἀρετή*, I do not think it always merely emphatic; there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalize it by 'very.' I have no objection to this generalization, if the reader perceives. But I somewhat suspect that verse it gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Iocrales.

⁴ It may, perhaps, be translated 'and in (or 'besides') our encouragement we the rather rejoiced more abundantly in the joy of Titus, (for his spirit is refreshed by you all,) because if I, &c. There are often examples of the change of 'I' and 'we,' in this epistle; it is the

purposed in his heart; not grieving,* or of necessity; for God loves a cheerful giver. But God is able to make every gracious gift* abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.

Now he that supplies seed to the sower and bread for eating shall supply and make abundant* your sowing, and increase the fruits of your righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God. Because the ministrations of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you. *Thanks [be] to God for his unspeakable free gift.

X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you; but I beseech that present I may not be bold with the confidence with which I think to be daring

towards some who think of us as walking according to flesh. For walking in flesh, we do not war according to flesh. For the arms of our warfare [are] not fleshly, but powerful according to God* to [the] overthrow of strongholds; overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;† and having in readiness to avenge all disobedience when your obedience shall have been fulfilled. Do ye look at what concerns appearance?‡ If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.* For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us] for building up and not for your overthrowing, I shall not be put to shame; that I may not seem as if I was frightening you by letters: because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught. Let such a one think this, that such as we are in word by letters [when] absent, such also present in deed. For we dare not class ourselves or compare ourselves with some who commend themselves; but those, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.* Now we will not boast out of measure,† but according to the measure of the rule which the God of

* Or 'not as grieving [to do it].' It is in contrast with 'cheerful.'

* Every grace 'or' benefit.

* T. R. omits 'shall,' with (F G) K L 47 and others; text B C D P 11 37 Am Monph. C has 'supplies,' but 'sows' and, with F G, 'sows.'

* It is possible to translate 'shall both supply bread for the sower, and make abundant.'

* T. R., with E K L P 37 47 Syr Monph, adds 'But, or' Now; B C D F G 37 Am omitt.

* Or 'divinely powerful,' as a Hebraism, 'or' in a divine way, before God, in his view; bringing him in; or 'through God.' Moses was 'divine' (see Acts vii. 38).

* Or 'of Christ.'

* See verse I.

* T. R. adds 'of Christ,' with E K L 37 47 and most Monph; B C D F G P Am Syr omitt.

* B C D 11 omitt 'are'; E F O K L 37 47 Monph Ac. have it; P has it before 'sows': A falls out.

* 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the sense of 'measured,' but 'not to perceive,' whether in capacity or fact. See Mark vi. 32, vii. 34, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt. xiii. 13, Rom. xv. 21, and other passages.

* There is an amphibology here which is lost in English, the words signifying generally 'out of measure, immoderately,' not alluding also to the false teachers upon whom God had not sent them. (See ver. 15.)

measure has apportioned to us, to reach* to you also. For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand. But he that boasts, let him boast in the Lord. For not he that commends himself is approved, but whom the Lord commends.

XI. Would that ye would bear with me [in] a little folly; but indeed bear with me. For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ. But I fear lest by any means, as the serpent deceived Eve by his craft, [so] your thoughts should be corrupted from simplicity* as to the Christ. For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well bear with [it]. For I reckon that in nothing I am behind those who are in surpassing degree apostles. But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest in all things

to you.* Have I committed sin, abusing myself in order that ye might be exalted, because I gratuitously announced to you the glad tidings of God? I spoiled other assemblies, receiving hire for ministry towards you. And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to you, and will keep myself. [The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia. Why? because I do not love you? God knows. But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as we. For such [are] false apostles, deceitful workers, transforming themselves into apostles of Christ. And [it is] not wonderful, for Satan himself transforms himself into an angel of light. It is no great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.

Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that I also may boast myself some little. What I speak I do not speak according to [the] Lord, but as in folly, in this confidence of boasting. Since many boast according to flesh, I also will boast. For ye bear fools

* Some translate 'which God has apportioned to us, a measure to reach.'

* P G have the article, 'ye' instead of 'ye.' K L P Stephens have 'ye,' text 'ye' with B D F G M 17 Am. T. R. has both 'ye' and 'ye.'

* I am aware that some translate 'ye do bear,' but I think wrongly. No doubt the Greek allows it.

* E K L M 37 47 Am Syr have it; B C D F G P Monph omitt.

* 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity, as taught in the truth. I had at first translated (explaining it in a note)

'which [is] in the Christ.' But this is too much as if it were in Christ Himself, not the doctrine. Same, with B F G 17, would add 'purity,' 'wisdom,' after 'wisdom,' or before it, with D E. But it seems to me a gloss. 'Truth,' has it not, our Meyer, omitting with M 11 D 3 K L M P 27 47 Am Syr; it is a wrong allusion to verse 2.

* 'Theop.' T. R. reads 'in every way made manifest,' 'discreetness,' with E K L P 37 47 Syr Monph; text, 'discreetness,' with B F G (38) 17; D Am 'discreetness.' M adds 'wisdom,' 'themselves.' 'Making manifest' is plural.

* Or 'before you.'

20 readily, being wise. For ye bear if
any one bring you into bondage, if
any one devour [you], if any one
get [your money], if any one exalt
himself, if any one beat you on the
21 face. I speak as to dishonour, a
though we had been weak; but where-
in any one is daring, (I speak in
22 folly,) I also am daring. Are they
Hebrews? I also. Are they Israel-
ites? I also. Are they seed of Abra-
23 ham? I also. Are they ministers
of Christ? (I speak as being beside
myself) I above measure [so];^a in
labours exceedingly abundant, in
stripes to excess, in prisons exceed-
24 ingly abundant, in deaths oft. From
the Jews five times have I received
25 forty [stripes], save one. Thrice have
I been scourged, once I have been
stoned, three times I have suffered
shipwreck, a night and day I
26 passed in the deep: in journeyings
often, in perils of rivers, in perils of
robbers, in perils from [my own]
race, in perils from [the] nations, in
perils in [the] city, in perils in [the]
desert, in perils on [the] sea, in
27 perils among false brethren; in la-
bour and toil, in watchings often, in
hunger and thirst, in fastings often,
28 in cold and nakedness. Besides
those things that are without, there

* *best eye.* The use of *eye* in this way is constant in the Bible, though not indeed separated from the word *heart*. But I do not think that it is used advantageously for more than; and the expression, *was he not wiser* seems to refer to the extraordinariness of what he was saying, for he felt that to say 'minister of Christ' was to say all that was excellent. Hence he does not repeat *wisdom*, without sense; but *excellence*, wondering quite away from a right mind; his own heart did not allow him to say it without judging the expression, though forced to use it for these foolish Corinthians. The *superiority* is not really a comparison, and the *superiority* and *wisdom* show that no comparison was instituted; he left his miserable competitor far behind, and his soul turned back with true heartfelt satisfaction to all he had undergone for Christ. His fully is given to us for gain by God. 'I more' would mean either more than they, or more than a minister of Christ. Neither I believe to be the sense; the last would be the strict meaning, and cannot be at all allowed; the other fails as to the Greek, it seems to me. However, if any one prefer 'I more' than they, or 'I beyond' [them], in result the sense is not

crowd [of cares] pressing on me daily, the burden¹ of all the assemblies. Who is weak, and I am not weak? Who is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my infirmity. The God and Father of the² Lord Jesus knows—he who is³ blessed for ever—that I do not lie. In Damascus the ethnarch of Aretas the King kept the city of the Damascenes shut up, wishing to take me; and through a window in a basket I was let down by⁴ the wall, and escaped his hands.

XII. Well, it is not of profit to me to boast,^a for I will come to visions² and revelations of [the] Lord. I know³ a man in Christ, fourteen years ago, (whether in [the] body I know⁴ not, or out of the body I know not, God knows;) such [a one] caught up⁵ to [the] third heaven. And I know such a man, (whether in [the] body or out of the body I know not, God knows;) that he was caught up into Paradise, and heard unspeakable things said;⁶ which it is not allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses.⁷ For if I shall desire to boast,

altered, though, it seems to me, feebler and more disjointed.

'I am not saddled with 'burden.' It is any solicitude or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

^a W B F G K L 1737 Am omit *quod*, 'our.' T. R. adds it, and 'Christ,' with D M P G¹ Memph; K L add 'Christ' only.

= Or 'through.'

* Some read 'I must (I have to) boast, it is not profitable for me,' with B E F G L P 27 (17 Am -).

461) Syrr, 461 for 46. # D Memphis have 46. T. R. has 46, with K M 47. Some, with # B (D) F G

P 17 Am Memphis, omit "to me," reading as suggested p. 16, and put 34, "but," instead of "for."

all, conscious knowledge; and so all through.

**ḥiḥḥa ḥiḥḥa*, *ḥiḥḥa* is 'the saying,' and thence the things said, as he says, 'heard' here.

It is evidently "things said," and it was not merely like heathen mysteries, dreadful forms

of speech, but the communications were of things not suited to this lower world and our

mortal condition.

I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted. For this I thrice besought the Lord that it might depart from me. And he said to me, My grace suffices thee: for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ¹ may dwell² upon me.
¹⁰ Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

13 "I have become a fool;" ye have compelled me; for *I* ought to have been commended by you; for *I* have been nothing behind those who were in surpassing degree apostles, if also I am nothing. The signs indeed of the apostle were wrought among you in all endurance, "signs, and wonders, and works of power."

15 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in lazeiness a charge upon you? Forgive me this injury. Behold, this

16 third time I am ready to come to you, and I will not be in lazeiness a charge;" for I do not seek yours, but you; for the children ought not to

*T. R. has 'ny' in text, with E K L P S T Z
47 and nearly all Syrr Memph; w A B D F G Am
omit.

¹ Or "of Christ."

place on.

others Syrr; * A B D F G K 17 Am. Memph

*T. R. adds 'in.' with H K L P 37 47 and
more others. March: 14 A H D P G 17 Am Syr

omit. M.B. 17 have re. F G exi. A D Am omit both exi and re.

* T. R. reads 'the third time,' with K L P and

lay up for the parents, but the parents
 12 for the children. Now I shall most
 gladly spend and be utterly spent for
 your souls, if even in abundantly
 loving you I should be less loved.

16 But be it so. I did not burden
you, but being crafty I took you by
17 guile. Did I make gain of you
by any of those whom I have sent
18 to you? I begged Titus, and sent
the brother with [him]: did Titus at
all make gain of you? have we not
walked in the same spirit? [have
we] not in the same steps?

19 Ye have long been supposing that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up. For I fear lest perhaps coming I find you not such as I wish, and that I be found by you such as ye do not wish: lest (there might be) strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances; lest my God should humble me as to^r you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established. I have declared beforehand, and I say beforehand as present the second time, and now absent,* to those that have sinned before, and to all the rest, that if I come again

* I will not spare. Since ye seek a

others: # A B D F G I J 37 47 Am. Syr. Monoph.
have voice, 'this,' but the word may be intro-
duced from xll. 1 (Meyer).

* T. R. adds *in* before 'upon you,' with E. K. L. V.
17 47 Am Syrr Memphis; Isaac D F G; M A B 11

'Or 'Ye have of a'd supposed.' T.R. reads

* Again, do ye suppose, *wāḥai* for *wāḥai*, with D
E K L P 37 47 Syrr Memph. *wāḥai* A B F G 12

Am. ...

* T. R. reads 'I write,' with EKLP 37 47 and most Syrr.; at A B D P G 17 Am omit.

(continued)

proof of Christ^a speaking in me, (who is not weak towards you, but is powerful among you, for if indeed he has been crucified in^b weakness, yet he lives by^c God's power; for indeed we^d are weak in him, but we shall live with him by God's power towards you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves,^e that Jesus Christ^f is in you, unless indeed ye be reprobates? Now I hope that ye will know that we are not reprobates. But we^g pray to God that ye may do nothing evil; not that we may appear approved, but that ye may do what is right, and we be as reprobates. For we can do nothing against the truth, but for

the truth. For we rejoice when we may be weak and ye may be powerful. But^h this also we pray for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authorityⁱ which the Lord has given me for building up, and not for overthrowing.

¹¹ For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. ¹² The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.^k

^a I do not put "the Christ" here, though there be the *res*, because it is specially connected with *anathema*.

^b *ie*, characterising the principle on which it took place.

^c T. R. (not Stephens) adds another *sed*, reading "we also," with a few cursives. Text M A B D L P 17 27 47 Am; P G omit *sed*.

^d "Yourself" is ambiguous in English; but it is the accusative after "recognise," not "yourself know" but "know yourselves."

^e M A F G P Am Memph read "Christ Jesus," text H D K L 17 27 47 Syrr.

^f T. R. reads "I pray," with B K L 47 and others; text M A B D F G P 17 27 Am Memph.

^g Many omit "But," *ie*, with M A B D F G P 17 Am Memph.

^h Or "power" (but not *potestas*); it is *δυναμις*, "title," not mere competency.

ⁱ Or "herein."

^k T. R. adds "Amen," with D E F Am Syrr Memph.

EPISTLE TO THE GALATIANS.

I. Paul, apostle, not from man nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead, and all the brethren with me, to the assemblies of Galatia. Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,^a according to the will of our God and Father; to whom [be] glory to the ages of ages. Amen.

^a I wonder that ye thus quickly change,^b from him that called you in Christ's grace, to a different gospel,^c which is not another [one]; but^d there are some that trouble you, and desire to pervert the glad tidings of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed. As we have said before, now also again I say, If any one

^a Or "age," "course of this world."

^b Or, possibly, "are changed."

^c Or "glad tidings."

^d *et alii*: "but" has here the sense of "but it is only that," "nothing else than that."

announce to you as glad tidings [anything] besides what ye have received, let him be accursed. For do I now seek to satisfy men or God? or do I seek to please men? ¹⁰ If I were yet pleasing men, I were not Christ's bondman. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man. ¹¹ For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ. ¹² For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it; and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines^a of my fathers. But when God,^b who set me apart [even^c], from my mother's womb, and called [me] by his grace, was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood, nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter,^d and I remained with him fifteen days; ¹⁵ but I saw none other of the apostles, but James the brother of the

¹⁶ Lord. Now what I write to you, behold, before God, I do not lie. ¹⁷ Then I came into the regions of Syria and Cilicia. But I was unknown personally to the assemblies of Judaea which [are] in Christ; only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged; and they glorified God in me.

¹⁸ Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me]; and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous [among them], lest in any way I run or had run in vain; (but neither was Titus, who was with me, being a Greek, compelled to be circumcised;) and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might^e bring us into bondage; to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you. ²⁰ But from those who were conspicuous as being somewhat—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing;^f but, on the

^a T. R. reads "For it," with B K L P 27 47 and many Syrr; M A B D F G 17 Am Memph omit *for*.

^b Or "creditions."

^c Or "the God who," *Ac*. Some, with B F G Am Syrr, leave out *even*, M A B D L P 17 27 47 Memph insert. Theod. Theoph. leave out. If left out we must read "He who," *Ac*.

^d I have inserted "even" here that it may be quite clear that "from my mother's womb" is a date of time. (See Matt. xix. 12. Luke i. 15. Acts iii. 2. xiv. 8.) Indeed, there can be no doubt of it. The authorized translation, "separated me from," is ambiguous, to say the least; *ἀπεκρίθη* has somewhat the force of "taking out," as distinguished or appropriated to something, though doubtless meaning "to separate." I have therefore said "set apart."

^e Very probably we should read "Cephas" here, (and at chap. ii. 14.) with M A B 17 Memph. D F G K L P 27 47 Am have *Therapeus*.

In ii. 11 M A B C H P 17 Am Memph have "Cephas," and also, except P (H) in ii. 14; H C tal in i. 18, and H also after the beginning of ii. 14. *ie* *ps*. See ver. 7, and Luke ix. 27.

^f *ie* with a future indicative. See chap. ii. 29; Phil. iii. 8 and Rev. xxi. 14. It seems to be a joining of the certain fact as a consequence, with the purpose or object of what precedes the *ie*. T. R. reads *καταλάλουν*, with K 27; text M A B C D.

The grammatical structure is interrupted and broken. It may be translated: "But from those who were conspicuous as being somewhat; (whatsoever they were it makes no difference to me; God does not accept man's person;) to me indeed [it], [for to me] those who were conspicuous communicated nothing." I have thought that *sed* at beginning of verse 6 might be "*et*," "of those." But I do not find that *et* is so used; it is always *et*.

contrary, seeing that the glad tidings of the uncircumcision were confided to me,²² even as to Peter that of the circumcision, (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the circumcision; only that we should remember the poor, which same thing also I was diligent to do.

²³ But when Peter came to Antioch, I withstood him to [the] face, because he was to be condemned²⁴ for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision; and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation. But when I saw that they do not²⁵ walk straightforwardly, according to the truth of the glad tidings, I said to Peter²⁶ before all, If thou, being a Jew, livest as the nations and not as the Jews, how²⁷ dost thou compel the nations to Judaize? We, Jews by nature, and not sinners of [the] nations, but²⁸ knowing that a man is not justified on the principle of works of law [nor²⁹] but by the faith of Jesus Christ, we also have believed

on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin. Far be the thought. For if the things I have thrown down, these I build again, I constitute myself a transgressor. For I, through law, have died to law, that I may³⁰ live to God. I am crucified with Christ, and no longer live, I³¹ but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing;³²

III. O senseless Galatians, who has bewitched you;³³ to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]³⁴? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain? He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith? Even as Abraham believed God, and it was reckoned to him as righteous-

²² Or 'I was entrusted with the glad tidings of the uncircumcision.'

²³ See note to I. 25.

²⁴ Or rather 'convicted of evil.' See Winer 45. 1. who says however that the sense 'to be condemned' does not suit here. It seems to me to suit perfectly. Others take it in the strict passive participle sense: 'condemned.' See Winer in Cor. Phil. in loco.

²⁵ The present here is characteristic; it is not the present of time; see Acts xiv. 11 48-50, and John viii. 14 48-50. Perhaps we might say 'they not walking,' but it is too free.

²⁶ See with M A B C D F G P 17 37 Am Memph; T. R. 'why,' c. with K L 47.

²⁷ T. R. omits 'but,' with A K P 17 37 and

others. Syrr Memph; M B C D F G L 47 Am insert.

²⁸ c. 14 or 14a 14b, though it has the sense of 'but,' has an exclusive force, which I have endeavoured to render by 'nor,' putting it however in brackets. The reader may consult Rom. vii. 2. xiv. 14. 1 Cor. vii. 17. Gal. i. 7. We may translate perhaps 'but only.'

²⁹ See note to II. 4.

³⁰ Or 'but I live, no longer I,' &c.

³¹ T. R. adds 'that ye should not obey the truth,' with C E K L P 37 47 and others Am; M A B D F G P 17 Memph omit.

³² Doubtful reading; many authorities leave it out, with M A B C 17 Am Memph; D F G K L P 37 47 and others insert.

ness. Know then that they that are on the principle of faith, these are Abraham's sons; and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed. So that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them; but that by³³ law no one is justified with God [is] evident, because The just shall live on the principle of faith; but the law is not on the principle of faith; but, He³⁴ that shall have done these things shall live by³⁵ them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,) that the blessing of Abraham might come to³⁶ the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.

³⁷ Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ. Now I say this, A covenant confirmed beforehand by God,³⁸ the law, which took place four hundred and thirty

years after, does not annul, so as to make the promise of no effect. For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham by promise. Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the] hand of a mediator. But a³⁹ mediator is not of one, but God is one.

⁴⁰ [Is] then the law against the promises of God? Far be the thought. For if a law had been given able⁴¹ to quicken, then indeed righteousness were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe. But before faith came, we were guarded under law, shut up to faith⁴² [which was] about to be revealed. So that the law has been our tutor up to⁴³ Christ, that we might be justified on the principle of faith. But, faith having come, we are no longer under a tutor; for ye are all God's sons by faith in Christ Jesus. For ye,⁴⁴ as many as have been baptized unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ Jesus; but if ye [are] of Christ, then ye are Abraham's seed,⁴⁵ heirs according to promise.

IV. Now I say, As long as the heir is a child, he differs nothing from a

³³ c. 'in the power of,' 'in virtue of,' 'according to the principle and nature of,' not &c.

³⁴ T. R. reads 'The man,' with E K L 37 47 and others; M A B C D F G P 17 Am Syrr Memph omit.

³⁵ c. 'in virtue of them.'

³⁶ c. 'ye shall arrive at that point, be there.'

³⁷ 'Be on' would state too much, it would involve application.

³⁸ Many add, with T. R., 'to Christ.' D F G K L and others (Syrr in Christ). M A B C P 17 Am Memph omit.

³⁹ Or 'the.' It is abstract—'that kind of person.'

⁴⁰ c. *ἐπιτρέψας*, a peculiar form of phrase, giving it an emphatical force difficult to render in English: 'the one able to quicken,' '[which had been] the [one] able to quicken.'

⁴¹ Or 'the faith.'

⁴² See Eph. i. 14, and note.

⁴³ 'Ye' is not emphatical; but 'as many of you' implies that some might not have been, which is no way the sense; but that was the bearing of the ordinance.

⁴⁴ T. R. adds 'and,' with F G K L P 37 47 Syrr; M A B C D 17 Am Memph omit.

bondman, though he be lord of all;
 3 but he is under guardians and stewards until the period fixed by the father. So we also, when we were children, were held in bondage under the principles of the world; but when the fulness of the time was come, God sent forth his Son, come of woman, come under law, that he might redeem those under law, that we might receive sonship.² But because ye are sons, God has sent out the Spirit of his Son into our hearts, crying, Abba, Father. So thou art no longer bondman, but son; but if son, heir also through God.³
 4 But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;⁴ but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage? Ye observe days and months and times and years. I am afraid of you, lest indeed I have laboured in vain as to you.
 5 Be as I [am], for I also [am] as ye, brethren, I beseech you: ye have not at all wronged me. But ye know that in weakness⁵ of the flesh I announced the glad tidings to you at the first; and my⁶ temptation, which [was] in my flesh, ye did not

slight nor reject with contempt;⁷ but ye received me as an angel of God, as Christ Jesus. What then [was] your blessedness?⁸ for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me. So I have become your enemy in speaking the truth to you? They are not rightly zealous after you, but desire to shut you⁹ out [from us], that ye may be zealous after them. But [it is] right to be zealous at all times in what is right, and not only when I am present with you—my children, of whom I again travail in birth until Christ shall have been formed in you: and I should wish to be present with you now, and change my voice, for I am perplexed as to you. Tell me, ye who are desirous of being under law, do ye not listen to the law? For it is written that Abraham had two sons; one of the maid servant,¹⁰ and one of the free woman. But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise. Which things have an allegorical sense; for these are two covenants: one from mount Sina, gendering to bondage, which is Hagar. For Hagar is mount Sina in Arabia, and corresponds to Jerusa-

lem which [is] now, for¹¹ she is in bondage with her children; but the Jerusalem above is free, which is our¹² mother.
 17 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.
 18 But ye, brethren, after the pattern of Isaac, are children of promise. But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so also [it is] now. But what says the scripture? Cast out the maid servant¹³ and her son; for the son of the maid servant¹⁴ shall not¹⁵ inherit with the son of the free woman. So then, brethren, we are not maid servant's¹⁶ children, but [children] of the free woman.
 V. Christ has set us free in freedom: stand fast therefore,¹⁷ and be not held again in a yoke of bondage. Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing. And I witness again to every man [who is] circumcised, that he is debtor to do the whole law. Ye are deprived of all profit¹⁸ from the Christ as separated [from him], as many as are justified by law; ye have fallen¹⁹ from grace. For we, by [the] Spirit,

on the principle of faith, await the hope of righteousness. For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love. Ye ran well; who has stopped²⁰ you that ye should not obey the truth? The persuasibleness²¹ [is] not of him that calls you. A little leaven leavens the whole lump. I have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever²² he may be.
 23 But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the cross has been done away. I would that they would even cut²³ themselves off who throw you into confusion. For ye have been called to²⁴ liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by love serve one another. For the whole law is fulfilled in one word, in Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, see that ye are not consumed one of another.
 26 But I say, Walk in²⁵ [the] Spirit, and ye shall no way²⁶ fulfil flesh's lust. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed one to the other, that ye should not

¹ Or 'born'; but 'born' is a secondary sense; it is anything that begins its existence, (hence used for 'born,') or 'becomes anything,' or 'happens.'

² Or 'adoption'; but receiving adoption is a secondary sense. Adoption is receiving the position of sonship as a gift. 'Receive' has a peculiar force here. It is ἀποδοσκή. They, Jew or Gentile, received it as a gift (for the Jew was in bondage under law; the Gentile had right to nothing) from another, even freely from God.

³ T. R. reads 'your' with E K L 17 37 47 Syrr Memph; M A B C D F G P Am omit.

⁴ T. R. reads 'heir also of God through Christ,' with D E K L P 37 47 and many others Theoph; Theod. Syrr adding also 'I have before I was.' There are different readings, but the sense is the most accredited; so M A B C 17 Am Memph. It is God Himself who has made us heirs.

⁵ It answers to 2 Chron. xiii. 9, 20, 21.

⁶ I take it, ἀρρωστής as the sense. So the Greek text. It is a state, as has been said, where it is not going through and out, but staying within

the time or space or limit, as ἡ ἐκείνη. So ἡ πόλις would have quite another sense. I have no doubt of the sense here: it is the state he was in; it characterised the manner of his coming to them.

⁷ M A B D F G 17 Am Memph read 'your'; E K L P 47 Syrr-Hell-pov. Theod. pon. C 37 Syrr-Pet Theoph. nothing. I have with Tisch. (7th ed., not 8th) changed nothing. It is very probable there was nothing, as Theoph.

⁸ Literally 'spit out.'

⁹ Or 'what blessedness was then yours?' M A B C P G P 17 47 Am Memph read 'where [is] for what (was)'. T. R. has 'was' in text, with D F G K Am Memph; M A B C L P Syrr omit. Text L 27.

¹⁰ T. R. (not Stephens) reads 'us,' with a few cursives.

¹¹ Or 'bondmaid,' *συνδούλη*. I do not deny that in practice *συνδούλη* amounted to the same as a bondmaid; but the root is essentially different from that of 'bondman,' *δούλος*.

¹² T. R. reads 'the two covenants,' with M and a few cursives; but M is corrected.

¹³ T. R. reads 'and,' with E K L 37 Am and others; text M A B C D F G P 17 47 Memph.

¹⁴ T. R. reads 'of us all,' with A K L P 37 47; text M B C D F G 17 Am (Syrr) Memph.

¹⁵ Ye, with B D F G 17; T. R. has 'us,' *συνδούλη*, and *συνδούλη*, with M A C E K L P 37 47 Am Syrr Memph. Theod. Theoph. *συνδούλη*.

¹⁶ Or 'bondmaid.'

¹⁷ *συνδούλη*, 'not at all,' 'in no wise,' stronger than *οὐ*.

¹⁸ Or 'bondmaid's.'

¹⁹ T. R. reads 'Stand fast therefore in the freedom wherewith Christ has freed us,' with (E) K L (P G 47 Am); text M A B C (D) P 17 (37); D E 37 47 Am omit 'therefore.' P G in that freedom. Ac.

²⁰ *συνδούλη*, a word very hard to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with *ἀπὸ*. It is, hence, to be deprived of the profit or effect of anything. It is used in Rom. vii. 6 in the same form as here, for our deliverance from under the law, *συνδούλη*.

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²² Or 'by.' See note to verse 25.

²³ *συνδούλη*, stronger than simply 'not.'

²⁴ *συνδούλη*, only there it was not profit, but the action of the law; it no longer attained them, had for them become void of effect. So here Christ. The English Authorized Version only gives the 'effect'; 'profit' is a little too weak, but 'the Christ is become' is objectionable. Some translate 'separated,' but what the word speaks of is, not separation from the thing, but from its efficacy.

²⁵ *συνδούλη*, T. R. reads 'hindered,' *συνδούλη*, with a few cursives. But *συνδούλη* is used in pretty much the same sense in Rom. xv. 22.

²⁶ Thoms. ii. 19, 1 Peter iii. 7. As they had run well, the proper sense of *συνδούλη* (to stop by cutting off the way), which others take as the sense, may as well be used.

²⁷ Or 'the persuasion.'

²⁸ *συνδούλη*, including his character.

²⁹ Or 'mutilate.'

³⁰ *συνδούλη*, the condition into which they are called, what characterises their calling as a condition of its existence.

³¹ Or 'by.' See note to verse 25.

³² *συνδούλη*, stronger than simply 'not.'

do those things which ye desire;
 18 but if ye are led by⁸ the Spirit, ye
 19 are not under law. Now the works
 of the flesh are manifest, which are¹
 20 fornication, uncleanness, licentious-
 21 ness, idolatry, sorcery, hatred, strifes,
 22 jealousies, angers, contentions, dis-
 23 putes, schools of opinion, envyings,
 24 murders,² drunkennesses, revels, and
 things like these; as to which I tell
 you beforehand, even as I also have
 said before, that they who do such
 things shall not inherit God's king-
 25 dom. But the fruit of the Spirit is
 love, joy, peace, long-suffering, kind-
 26 ness, goodness, fidelity, meekness,
 self-control: against such things
 27 there is no law. But they that [are]
 of the Christ³ have crucified the
 flesh with the passions and the lusts.
 28 If we live by the Spirit, let us walk
 29 also by the Spirit.⁴ Let us not be-
 come vain-glorious, provoking one
 another, envying one another.

VI. Brethren, if even a man be taken
 in some fault, ye who are spiritual
 restore such a one in a spirit of
 meekness, considering thyself lest
 thou also be tempted.

⁵ Bear⁵ one another's burdens, and
 thus fulfil⁶ the law of the⁷ Christ.
⁸ For if any man reputes himself to
 be something, being nothing, he de-
 ceives himself; but let each prove
 his own work, and then he will have
 his boast in what belongs to⁹ himself

alone, and not in what belongs to⁸
 another. For each shall bear his
 own burden.

⁹ Let him that is taught in the word
 communicate to him that teaches in
 all good things.

¹⁰ Be not deceived: God is not
 mocked; for whatever a man shall
 sow, that also shall he reap. For
 he that sows to his own flesh, shall
 reap corruption from the flesh; but
 he that sows to the Spirit, from the
 Spirit shall reap eternal life: but let
 us not lose heart in doing good; for
 in due time, if we do not faint, we
 shall reap. So then, as we have
 occasion, let us do good towards¹¹ all,
 and specially towards those of the
 household of faith.

¹² See how long a letter¹ I have writ-
 ten to you with my own hand. As
 many as desire to have a fair appear-
 ance in [the] flesh, these compel you
 to be circumcised, only that they may
 not be persecuted because of² the
 cross of Christ. For neither do they
 that are circumcised themselves keep
 the law; but they wish you to be
 circumcised, that they may boast in
 your flesh. But far be it from me
 to boast save in the cross of our Lord
 Jesus Christ, through whom³ [the]
 world is crucified to me, and I to the
 world. For [in Christ Jesus⁴] neither
 is⁵ circumcision anything, nor un-
 circumcision; but new creation.

¹ See note to verse 25.

² T. R. adds 'adultery.' with DE (F G) K L
 37, F G *πορνεία*. NA H C P 17 47 Am Memph
 omit.

³ NA 17 omit 'murders.'
⁴ NA H C P 17 47 Memph add 'Jesus.' D F G
 K L 37 Am Syrr, with T. R., omit. Adds 'Lord'
 also, but is corrected.

⁵ *εργασίας*, as in ver. 18 and 19; but in ver. 10
 it is *εργασίαν*, more the general conversation;
 here, *εργασίαν*, the rule or line followed, so that
 I have left 'in' there as in the Authorised Ver-
 sion, and put 'by' here. It is characteristic of
 the walk, leading, and life, the Spirit being the
 instrument and power.

⁶ 'Bear' is in the present, 'fulfil' in the aorist:
 'thus have it fulfilled.' See Rom. vi. 12.

⁷ Or 'of Christ.' The form of the phrase re-
 quires the article, or at least prefers it. But I
 apprehend it is better in English also. It alludes
 to their fondness for law.

⁸ Or 'in respect to.'

¹ *ἐπιστολή* *ἡ ἐν ἡμέρᾳ*. Hieronimus, vii.
 19, but *ἐπιστολή* *ἡ ἐν ἡμέρᾳ* *ἐπιστολή* in a speech of
 Aristides to Thémistocles, without any *ἐπιστολή*,
 'render most service to his country.' *ἐπιστολή*
 supposes more positive activity of service: *ἐπιστολή*
 is *ἐπιστολή*, ver. 9, is the character of conduct;
ἐπιστολή the service and labour in which it is
 shown.

² Or perhaps 'in what hurls letters,' *ἐπιστολή*
ἐπιστολή, *ἐπιστολή* is used for letters, epistles,
 in Acts xxviii. 21, and in the classics, and in the
 plural, *ἐπιστολῶν* is used for any mathematical
 extent, as *ἐπιστολῶν* *ποσότητος*, 'how long a line.' It
 was long for the apostle to write with his own
 hand, as he generally dictated to an amanuensis.

³ Or 'through.'

⁴ Or 'through which.'

⁵ D 17 47 Syrr omit; NA C D F G K L P 37 Am
 Memph have these words. But all the editors
 save Lachmann hold that it is added from chap.
 v. 6.

⁶ T. R. reads 'avails,' or 'has force,' *ἐργον*, from

16 And as many as shall walk⁷ by this
 rule, peace upon them and mercy,
 and upon the Israel of God.
 17 For the rest let no one trouble me,

chap. v. 6, with K L P 37 and others Am; NA B
 C D E F G 17 47 Syrr Memph Ac, *εὐνομία*.
⁷ Some read simply 'walk,' omitting 'shall,'
 with A C D F G; *εὐνομίαν*, 'shall walk,' NA

for I bear in my body the brands of
 the Lord⁸ Jesus. The grace of our
 Lord Jesus Christ [be] with your
 spirit, brethren. Amen.

B K L P 17 37 47 and others Am.
⁸ Many, with A B C 17 (P 47) Am Memph, omit
 'the Lord,' possibly rightly; NA D F G K L 37
 and others Syrr insert, and some add 'Christ.'

EPISTLE TO THE EPHESIANS.

I. Paul, apostle of Jesus Christ by
 God's will, to the saints and faithful
 in Christ Jesus who are at Ephesus.¹
 Grace to you and peace from God
 our Father, and [the] Lord Jesus
 Christ.

² Blessed [be] the God and Father
 of our Lord Jesus Christ, who has
 blessed us with³ every spiritual bless-
 3 ing in the heavens in Christ; ac-
 cording as he has chosen us in him
 before [the] world's foundation, that
 we should be holy and blameless be-
 4 fore him in love; having marked us
 out beforehand⁴ for adoption through
 Jesus Christ to himself, according to
 5 the good pleasure of his will, to [the]
 praise of [the] glory of his grace,
 wherein⁶ he has taken us into favour⁷
 6 in the Beloved: in whom we have

redemption through his blood, the
 forgiveness of offences, according to
 the riches of his grace; which he has
 caused to abound towards us in all
 wisdom and intelligence, having
 made known to us the mystery of
 his will, according to his good plea-
 12 sure which he purposed in himself
 for [the] administration of the ful-
 13 ness of times; to head up all things
 in the Christ, 'the things in the
 heavens and the things upon the
 14 earth; in him, in whom we have also
 obtained an inheritance, being mark-
 ed out beforehand according to the
 purpose of him who works all things
 according to the counsel of his own
 15 will, that we should be to [the] praise
 of his glory who have pre-trusted
 16 in the Christ: in whom ye also

¹ It may be interesting to the reader to mention,
 that though *ἐπί* *ἐπί* is found in almost all
 copies, many would leave it out. NA and B have
 nothing; and Basil, in the beginning of the
 fourth century, states that in the ancient copies
 it was not there. Some, without sufficient
 ground, have considered it as a kind of circular.
 Compare Col. iv. 16.

² *εὐλογέω*. With does not quite give the force; it
 expresses the simple fact. *εὐλογέω* gives something
 of the power and value of what is enjoyed; gives
 the blessing characteristically. A man does a
 thing *εὐλογέως*, *εὐλογητῶς*. But in English with
 the word 'bless,' 'in' is used in a different way.

³ *Προσέχω* involves purpose. It is not *Προσέχω*,
 'counsel,' though it is said, 'according to
 the good pleasure of his will,' and, in verse 11,
 'according to his purpose.' *Προσέχω* to the
 counsel (*βουλή*) of his own will. The positive of
ἀποκρίνω is 'marked out,' determined, as in Rom.
 i. 4; here *εἰς*, 'beforehand,' is prefixed. It re-
 fers generally to persons, but is applied to things

as in 1 Cor. ii. 7. But when applied to persons,
 always, I think, adding that to which they are
 destined.

⁴ Many, with A B P 17 47, read *ἐν* (if so, read
 'which he has bestowed upon us' or 'with
 which he has favoured us'); NA D (F) G K L 37
 Am (P omits *εἰς*). Thoud. has *ἐν*; Thoud. 2.

⁵ *ἐκρίνω*, 'taken us into his favour,' 'put
 us into a position of grace and favour.' 'Ac-
 cepted us' is too formal a doctrine here, not
 so general as *ἐκρίνω*. But 'shown us grace
 or favour' does not give the force of the word.
 'In the Beloved' is then merely in an instru-
 12 mental; whereas it is in the Beloved that we
 enter into favour. If we accept *ἐν*, which seems
 to be the best attested reading, we should say
 'the favour or acceptance in grace, which he has
 freely bestowed upon us.' *ἐκρίνω* *ἐκρίνω* (by attri-
 13 bution for *ἐκ*) *ἐκρίνω* *ἐκρίνω*. T. R. and Tisch.
 (7th ed. not 8th) read *ἐν* 5. See preceding note.

⁶ T. R. reads 'both the things,' with 37 and a
 few others.

[have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory.

¹¹ Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the saints, do not cease giving thanks for you, making mention [of you] at my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him, being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come; and has put all things under his feet, and gave him [to be] head over all things to the assembly, which is his body, the fulness of him who fills all in all: (II.) and you, being dead in your offences and sins—in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who

now works in the sons of disobedience: among whom we also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even as the rest: but God, being rich in mercy, because of his great love wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are saved by grace,) and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ Jesus. For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, that no one might boast. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.

¹¹ Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who once were afar off are become nigh by the blood of the Christ. For he is our peace, who has made both one, and has broken down the middle wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances,

¹ Or 'up to,' etc. It is more than 'till,' because it has the inheritance in view. Compare Gal. iii. 24. It may be translated 'for the redemption,' connecting it with 'sealed,' instead of with 'earnest'; thus, 'Ye have been sealed with the Holy Spirit of promise, (who is the earnest of our inheritance.)' etc., etc.

² A B D 17 37 omit *in*; E K L P (and other versions F G) and versions have it. But these do not prove much, as it must be put in for the sense.

³ T. R. reads 'mind,' with a few cursives.

⁴ A B D F G 17 Am omit; text E K L P 37 47 Syrr Memph and other versions Theod. Theoph.

⁵ T. R. omits 'your,' with E L and others; B D F G P 17 37 47 Am Syrr Memph insert. A has *in*.

⁶ Not 'the will of the flesh and the thoughts,' but *ἐκ τῆς σαρκὸς*, 'the things willed.'

⁷ *ἐδωκεν*; actually bestowed, not merely in the heart of God. I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very feeble.

⁸ Or 'athletes.'

that he might form the two in himself into one new man, making peace; and might reconcile both in one body to God by the cross, having by it slain the enmity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the] glad tidings of peace to those who were nigh. For through him we have both access by one Spirit to the Father. So then ye are no longer strangers and foreigners, but ye are fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to a holy temple in the Lord; in whom ye also are built together for a habitation of God in [the] Spirit.

III. For this reason I Paul, prisoner of the Christ Jesus for you nations, (if indeed ye have heard of the administration of the grace of God which has been given to me towards you, that by revelation the mystery

has been made known to me, (according as I have written before briefly, by which, in reading it, ye can understand my intelligence in the mystery of the Christ,) which in other generations has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets in [the] power of [the] Spirit, that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his] promise in Christ Jesus by the glad tidings; of which I am become minister according to the gift of the grace of God given to me, according to the working of his power. To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ, and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things, in order that now to the principalities and authorities in the heavenlies

¹ T. R. omits 'peace' the second time, with K L 37 47 and others Syrr; A B D F G P 17 Am Memph insert. 'The glad tidings of' is repeated merely to complete the phrase. The text reads *ἐκ τῆς εὐαγγελίας* 'from the gospel.'

² T. R. omits 'ye are,' with E K L P 37 47 Syrr Memph; A B C D F G 17 Am have it.

³ Though A C P and Chrys. (text) and correction in E K insert *ἐν*, I judge *ἐν* *ἐκ τῆς εὐαγγελίας* is right, and the sense much better than *ἐκ τῆς εὐαγγελίας*. That would be Greek grammatically no doubt, but it would suppose, I think, *ἐκ τῆς εὐαγγελίας* to be one complete thing pointed out, whereas it was 'growing to' a temple. But it is a mistake to suppose *ἐκ*, as 'all,' has the article always. Moral ideas as a rule, where a general term comprises and resumes a multitude of particulars, have not the article: 'all righteousness,' 'power,' &c., &c., and all like words used characteristically, and so universally, leave it out. It would destroy the sense to put it in. Nor is it confined to these words, as is seen in such cases as the following: *ἐκ τῆς εὐαγγελίας* (1 Sam. vii. 2, 3; Ezek. xxxvii. 11; Acts ii. 38; cf. Heb. iv. 16); *ἐκ τῆς εὐαγγελίας* (1 Kings viii. 14); *ἐκ τῆς εὐαγγελίας* (Ex. xvi. 3); *ἐκ τῆς εὐαγγελίας* (2 Sam. xvi. 13; Rom. xi. 26). I think it is a mistake of Winzer to account for *ἐκ τῆς εὐαγγελίας* (Matt. ii. 3), *ἐκ τῆς εὐαγγελίας*, by their being proper names. Both with and without the article, *ἐκ τῆς εὐαγγελίας* would have been the one town called by that name; but without the article the mind turns to all the people in it: it is mentally dis-

tributed into all it contains. So Ex. xvi. 3, *ἐκ τῆς εὐαγγελίας*; so *ἐκ τῆς εὐαγγελίας*. So with *ἐκ τῆς εὐαγγελίας* here, and the *ἐκ τῆς εὐαγγελίας*, 'ye are built together,' is the key to this. He is looking at a building composed of living stones as a whole, but mentally apprehended as composed of many parts. Amongst these, in Christ, the Gentiles at Ephesus were built in too, to be now already a habitation of God by the presence of the Spirit.

⁴ *ἐκ τῆς εὐαγγελίας*, 'in bonds.'

⁵ Or 'of Jesus Christ.'

⁶ T. R. reads 'he made known to me the mystery,' with E K L 37 and others; text A B C D F G P 17 47 Am Syrr Memph.

⁷ T. R. reads *ἐν* in the text, with a few cursives Syrr Memph; A B C D F G K L P 17 37 47 Am omit.

⁸ A B C D P 17 47 Am Memph read 'the' not 'his'; E F G K L 37, with Theod. and Theoph., have 'his.'

⁹ T. R. reads 'the Christ,' leaving out 'Jesus,' with D F G K L 37 and others; text A B C P 17 47 Am Memph.

¹⁰ T. R. reads 'all the saints,' with P and many cursives.

¹¹ T. R. reads 'fellowship,' with a few cursives.

¹² Or 'from eternity,' literally 'from the ages'; but in the sense of 'the period elapsed,' not 'hidden from them.'

¹³ T. R. adds 'by Jesus Christ,' with E K L 37 and others; A B C D F G P 17 47 Am Syrr Memph omit.

might be made known through the assembly the all-various wisdom of
 11 God, according to [the] purpose of
 12 the ages,* which he purposed* in
 13 Christ Jesus our Lord, in whom we
 14 have boldness and access in con-
 15 fidence by the faith of him. Where-
 16 fore I beseech [you] not to faint
 17 through my tribulations for you,
 18 which is your glory. For this reason
 19 I bow my knees to the Father [of
 20 our Lord Jesus Christ*], of whom
 21 every family in [the] heavens and
 22 on earth is named, in order that he
 23 may give you according to the riches
 24 of his glory, to be strengthened with
 25 power by his Spirit in the inner man,
 26 that the Christ may dwell, through
 27 faith, in your hearts, being rooted
 28 and founded in love, in order that
 29 ye may be fully able to apprehend
 30 with all the saints what [is] the
 31 breadth and length and depth and
 32 height; and to know the love of
 33 the Christ which surpasses knowl-
 34 edge; that ye may be filled [even]
 35 to all the fulness of God. But to
 36 him that is able to do far exceedingly
 37 above all which we ask or think,
 38 according to the power which works
 39 in us, to him be glory in the assembly
 40 in Christ Jesus unto all generations
 41 of the age of ages. Amen.)
 (IV.) I, the prisoner in [the] Lord

exhort you therefore to walk worthy
of the calling wherewith^e ye have
been called, with all lowliness and
meekness, with long-suffering, bear-
ing with one another in love; using
diligence to keep the unity of the
Spirit in the uniting bond^h of peace.
[There is] one body^h and one Spirit,
as ye have been also called in one
hope of your calling; one Lord, one
faith, one baptism; one God and
Father of all, who is over all, and
through all, and in us^h all. But to
each one of us has been given grace
according to the measure of the gift
of the Christ. Wherefore he says,
Having ascended up on high, he has
led captivity captive, and has given
gifts to men. But that he ascended,
what is it but that he also descended^h
into the lower parts of the earth?
He that descended is the same who
has also ascended up above all the
heavens, that he might fill all things;
and he has given some apostles, and
some prophets, and some evangelists,
and some shepherds and teachers,
for^e the perfecting of the saints;
with a view to [the] work of [the]
ministry, with a view to the edifying
of the body of Christ;^h until we all
arrive at the unity of the faith and
of the knowledge of the Son of God,
at [the] full-grown man, at [the]

* The "eternal purpose."

* Greek, "made."

Many find the words "of our Lord Jesus Christ," but as they are well supported by MSS and the most ancient versions and fathers, I have not struck them out, though disposed to think them an addition. Dr. Weiss retains them, and Griesbach; Alford, Ellendt, Meyer, and others reject. Jerome expressly says, they are not to be added as in the Latin copies. W A R C P H Memphis edit. D F G K L A n Am Scr Thcod. Thcop. An. inser. There is a connection between Father and family somewhat lost in English: same . . . persons.

¹ The whole of chapter iii, except verse 1 is a parenthesis.

which, according to which,

* It is not only *logical*, but *evident*. I know not how better to represent *one*—than by "uniting." It is not the power of *union*—that is the Holy Ghost; but practically uniting in fact, as *armed men on earth*.

¹ It may be translated '(the) body is one,' and so on. If the English mind could leave out

'there is' or 'is,' the focus would be only on
much the greater.

* The reading is uncertain: Y.R. reads 'In you all,' with a few others; D.F.G.L. & Am. Scr. 'in us all'; W.A.B.P. & Monks read 'in all,' omitting *us*. It is as likely that *us* was left out to make it uniform and so not understood, as that it was added to apply it to Christians; and in this the false reasonings of critical editors who read 'in all' confirm me. However the most ancient MSS have 'in all,' but earlier versions 'in us all.' The mistake has been applying the two first verses to Christians, or making the Trinity out of the three, which even a cleric shows to be false.

* T. R. adds 'first,' with B K L P W 45 yrs
w A C D F G O 17 Am Memphis Tenn.

* *gnōs* thinks of the object when reached, or the subject is at or with it. *eis* is the object in the mind of the person. See Mark xi. 1, *gnōs eis* here. Only *gnōs* with a dative is more actually 'at,' *gnōs eis* *gnōs* (Mark v. 11; in Luke viii. 22).

* Or 'of the Christ.'

measure of the stature of the fulness
14 of the Christ; in order that we may
be no longer babes, tossed and carried
about by every wind of that teaching
(which is) in* the sleight of men, in
unprincipled cunning with a view to
23 systematized error; but, holding the
truth in love, we may grow up to
him in all things, who is the head,
16 the Christ: from whom the whole
body, fitted together, and connected
by every joint of supply, according
to [the] working in [its] measure of
each one part, works for itself the
increase of the body to its self-build-
ing up in love.

43 This I say therefore, and testify
in [the] Lord, that ye should no
longer walk as⁴⁴ [the rest of⁴⁵] the
nations walk in [the] vanity of their
mind, being darkened in understand-
ing, estranged from the life of God
by reason of the ignorance which
is in them, by reason of the hard-
ness⁴⁶ of their hearts, who having
cast off all feeling, have given them-
selves up to lasciviousness, to work
all uncleanness with greedy unsatis-
fied lust. But ye have not thus learnt
the Christ if ye have heard him and

* The form of the Greek phrase makes it somewhat difficult to translate—*καὶ ὁ λόγος ἐκείνου ἐστὶν ὁ λόγος*—where the introduction of the article is peculiar. Nor is it *ὁ λόγος ἐκείνου ἐστὶν ὁ λόγος*, so as to distinctly connect *ἐκείνου* with *ὁ λόγος* that follows. Still I do not think that *ὁ λόγος ἐκείνου* 'in the sight of' *ἐκείνου*, 'is in connection with *ἐκείνου* and *ἐκείνου*, 'tuned and carried about,' but, in sense, with *ἐκείνου*. The chiding, or of dice-players, and still more metaphoric craft, characterized the teaching. This is marks the power and character of the teaching, as in similar cases elsewhere. 'Every wine of doctrine seems to stand by itself in the Authorized Version; and 'by the slightest men' may be connected with 'tuned to and to, I had thought of saying, 'of the teaching [which comes] through the slant, or in the slant, or men,' *ἐκείνου*. But what I have given is more literal and 'that teaching [which is] *ἐκείνου*, 'the slant of men,' *ἐκείνου*, is sufficiently clear. The *ὁ λόγος ἐκείνου* has practically the force of 'that,' 'that teaching.' It would regularly require *ἐκείνου* after it. I have nothing to object to 'every wine of teaching [which is] *ἐκείνου*, 'only the emphasis here of the article is somewhat lost. This use of the article is perhaps occasioned by ease. Compare verse 16. Hence, also, perhaps, we may translate verse 17 'from whom the whole body fitted together, and connected by every

been instructed in him according as
²⁵ [the] truth is in* Jesus; [namely]
 your having put off according to the
 former conversation the old man
 which corrupts itself* according to
 the deceitful lusts; and being re-
²⁶ newed in the spirit of your mind; and
²⁷ [your] having put on the new man,
 which according to God is created in
 truthful righteousness and holiness.
²⁸ Wherefore, having put off falsehood,*
 speak truth every one with his neigh-
 bour, because we are members one of
²⁹ another. Be angry, and do not sin;
 let not the sun set upon your wrath;
³⁰ neither give room for* the devil.
³¹ Let the stealer steal no more, but
 rather let him toil, working what is
 honest with [his] hands,* that he may
 have to distribute to him that has
³² need. Let no corrupt* word go out
 of your mouth, but if [there be] any
 good one for needful edification, that
 it may give grace to those that hear
³³ [it]. And do not grieve the Holy
 Spirit of God, with which ye have
 been sealed for [the] day of redemp-
³⁴ tion. Let all bitterness, and heat of
 passion, and wrath, and clamour,
 and injurious language, be removed

point of that supply, [which is] according to [the] working, in the measure, of each one part, works," &c. At any rate, the article before *ἐκ* denotes a known supply from Christ, a supply sufficiently known to be referred to, to which also the *ἐκ* *αὐτοῦ*, "from whom," gives occasion.

* literally 'as also,' or 'even as.'

^a Some omit 'the rest of,' with W A B D P G 17 47 Am Memph; text E K L P 37 Syrr Theod (though, as H suggested).

* Some translate "illuminous."

* There is an emphatic article before 'Jesus':

“Jesus” is personally brought into relief.

¹ Or "goes on in corruption." Some translate it "consumed" or "destroyed," which is the sense of "destroy."

*corrupted: others give it the sense of 'destroying itself'. It is only once used for 'desire': 1

the N. T. with the other sense of corrupt. (1 Cor

11. 17.3 They run into one another here.

* Literally "righteousness and holiness of the"

3. *Flauntations* that has the character and nature

* Every thing that has this character is just devoid of substance. It is abstract, with no thin quality

not merely the art of lying.

* Or "give way to."

*WADFG (E) II (Herr) Memphis Tenn. with
the same hands as above R.L. (PIT) Am small disc

his own hands; $\1000 B.L. (F.11) And with which
 12 17 credit it all.

* 'Corrupt' or 'filthy,' a figure drawn from

what is evil and bad, as fruit.

²² from you, with all malice; and be to one another kind, compassionate, forgiving^r one another, so as God also in Christ has forgiven^r you.

V. Be ye therefore imitators of God,
 1 as beloved children; and walk in love,
 even as the Christ loved us;² and
 delivered himself up for us,³ an offer-
 ing and sacrifice to God for a sweet
 2 smelling savour. But fornication
 and all uncleanness or unbridled
 lust,⁴ let it not be even named among
 3 you, as it becomes saints; and filthi-
 ness and foolish⁵ talking, or jesting,⁶
 which are not convenient;⁷ but rather
 4 thanksgiving. For this ye are [well]
 informed of, knowing⁸ that no fornicator,
 or unclea person, or person
 of unbridled lust,⁹ who is an idolater,
 has inheritance in the kingdom of
 5 the Christ and God. Let no one
 deceive you with vain words, for on
 account of these things the wrath of
 God comes upon the sons of dis-
 6 obedience. Be not ye therefore
 7 fellow-partakers with them; for ye
 were once darkness, but now light
 in [the] Lord; walk as children of
 8 light, (for the fruit of the light⁹ [is]
 in all goodness and righteousness
 10 and truth,) proving what is agreeable

11 to the Lord; and do not have fellowship with the unfruitful works of darkness, but rather also reprove¹
12 [them], for the things that are done by them in secret it is shameful even to say. But all things² having their true character exposed³ by the light are made manifest; for that which makes everything manifest is light.⁴
14 Wherefore he says, Wake up, [thou] that sleepest, and arise up from among the dead, and the Christ shall shine upon thee. See therefore how ye walk carefully, not as unwise but as wise, redeeming the time,⁵ because the days are evil. For this reason be not foolish, but understanding what [is] the will of the
16 Lord. And be not drunk with wine, in which is debauchery; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting
18 with⁶ your heart to the Lord; giving thanks at all times for all things to him [who is]⁷ God and [the] Father in the name of our Lord Jesus Christ, submitting yourselves to one another
19 in [the] fear of Christ.⁸

21 Wives, [submit yourselves?] to
22 your own husbands, as to the Lord,
for a husband^s is head of the

acter exposed by the light, are made manifest,'
or 'are made manifest by the light.'

¹ See ver. 11, and note.

tested is light.' But I prefer the other, both for sense and Greek. It would not be *naí vó* if it were so translated in this note; *vó* would be left

* Not 'redeeming time,' as usually understood, but seizing every good and favourable opportunity. (See Deut. 2: 8.)

* *ie.* Some read "in your hearts," with A D F G P AT Am. Membr. It must *be* before *vi* explod.

* To him who is. This is not pleasant English, but alone gives the sense. 'God, even the Father,' is too ambiguous. It might be

* T. R. reads 'God,' with cursives Theod.

*The copies vary here as to inserting 'sub

mit yourselves,' or another equivalent form. It is not in B, and Jerome asserts it was not in the Greek codices. If not inserted, it refers with

wife,' as also the Christ [is] head of the assembly.* He [is?] Saviour of the body. But even as the assembly is subjected to the Christ, so also wives to their own⁷ husbands in everything. Husbands, love your own⁷ wives, even as the Christ also loved the assembly, and has delivered himself up for it, in order that he might sanctify it, purifying⁸ [it] by the washing of water by [the] word, that he might present the assembly to himself glorious,⁹ having no spot, or wrinkle, or any of such things; but that it might be holy and blameless. So ought men also¹ to love their own wives as their own bodies: he that loves his own wife loves himself. For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ² the assembly; for we are members of his body; [we are of his flesh, and of his bones.]³ Because of this a man shall leave his⁴ father and mother, and shall be united to his wife, and the two shall be⁵ one flesh. This mystery is great, but I speak as to Christ, and as to the assembly. But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

article being left out here. It may be translated "man," because it is in his character of man as contrasted with the woman that this headship is shown.

belongs to him. It is the same word as *du-ōmni* in what follows; only there it has the article. The T. R. inserts the article & reading 'the

The T. K. inserts the Greek α , reading "hus-
band," or "husband," with 47 and other cursives;
H A B D E F G K L P 12 37 capit.

* T. R. adds 'and,' with K L P 17 57 67 Syrr.

* T. R. adds 'is,' with K. L. P 37 at Syrr Memph

* # B D F G 17 omit 'own'; A K L P 27 47 Am
Some Members (Thos. Thayer, James)

r 'Own' is omitted by R A B (F G) IT; D K I
P 27 47 and others. See *Syrre Mennig* below.

* It may be translated 'having purified.' The
acrisis may be coincident or consequent one of

* Or, as T. R. reads, 'that he might present'.

VI. Children, obey your parents in
¹ [the] Lord, for this is just. Honour
 thy father and thy mother, which
 is the first commandment with a
² promise, that it may be well with
 thee, and that thou mayest be
⁴ long-lived on the earth. And [ye]
 fathers, do not provoke your chil-
 dren to anger, but bring them up
 in [the] discipline and admonition of
 [the] Lord.

⁵ Bondsmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart as to the
⁶ Christ; not with eye service as men-pleasers; but as bondmen of Christ, doing the will of God from
⁷ [the] soul, serving with good will as
⁸ to the Lord, and not to men; knowing that whatever good each shall do, this he shall receive of [the¹] Lord,
⁹ whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both their and your¹ Master is in heaven, and there is no acceptance of persons with him.

10 For the rest, brethren,^a be strong
in [the] Lord, and in the might of
11 his strength. Put on the panoply
of God, that ye may be able to stand
12 against the artifices of the devil: be-
cause our struggle is not against blood

V G P 17 Am Memph. Theod. has it; Theoph. not.
* T. B. reads 'the Lord,' with E K L and

others; text H A B D F G P 17 37 47 Am Syri
Memph.

* # A B 17 Memph unit: D F G (K) L P 27 4
Am Syrt have the words. Theod. Theoph. also

* Some omit "his," with θ B D F G 17; A E H L P 37 47 Am Syrr Memph have it. θ has $\epsilon\iota\sigma$.

¹ Literally "to one flesh," *eis orpex mia*, that is, shall become us, and be accounted.

* T. R. adds 'the,' with E K L 37; # A B D I G R 17, 47, 60.

* T.R., with B.K.L. (47), reads 'serving the Lord,' without 'as,' but the Authorized Version

has the 'as,' with H A B D F G F 17 37 Am Syr
(Memph).

* T. R. has "the" in text, with K L 37; W A 1
D P G P 17-47 omit.

[illegible]

and flesh, but against principalities, against authorities, against the universal lords of this darkness,¹ against spiritual [power²] of wickedness in the heavenlies. For this reason take³ [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things,⁴ to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with [the] preparation of the glad tidings of peace: besides⁵ all [these] having taken the shield of faith with which ye will be able to quench all the inflamed⁶ darts of the wicked one. Have⁷ also the helmet of salvation, and the sword of the Spirit, which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing⁸ with all per-

severance and supplication for all the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

But in order that ye also may know what concerns me, how I am getting on,⁹ Tychicus, the beloved brother and faithful minister¹⁰ in [the] Lord, shall make all things known to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.¹¹

¹ T. R. reads 'of the darkness of this world' with K L P 37 47 and others; text M A B D P G 17 Am Syrr Memph.

² Or 'powers,' *δυναμεις*, *δυναμεις* (ver. 16). The sense is 'taking up,' so used for arms or clothes to put them on; hence also used for taking a person with you.

³ It may be translated 'having overcome all things' in the same sense. It is to 'carry through and put in execution all that is proposed and called for, in spite of opposition.'

⁴ Some read 'in [the] all things,' with M B P 17 37 Am Memph; A D F G K L 47 and most

others Theod. and Theoph. have *εως*.
⁵ Or 'burning,' such darts with burning stuff at the end were in use.

⁶ *ἀκαθάρτα*, 'unclean.' It is not as active an assumption of the helmet of salvation. Perhaps there is instruction in this.

⁷ M A B D F G 17 Am Syrr Memph read 'thereunto,' omitting *εως*.

⁸ *εως* seems to express doing and state. See Kypke.

⁹ Or 'servant,' *διδασκων*, one that ministered to Paul as to the Lord.

¹⁰ T. R. adds 'Amen,' with D K L P 37 47 Syrr Memph; M A B F G 17 Am coll.

EPISTLE TO THE PHILIPPIANS.

I. Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;¹ grace to you, and peace from God our Father and [the] Lord Jesus Christ.

¹ Or 'deacons.' See note to Romans xvi. 1.
² It may be read 'in my every supplication for you all, making the supplication with joy.'

I thank my God for my whole remembrance of you, constantly in my every supplication, making the supplication for you all with joy,² because of your fellowship with the gospel, from the first day until now; having confidence of this very thing, that

so some; but I think not so rightly.
³ T. R. omits 'the,' with D F G K L 17 47; M A B P 37 have *εως*.

he who has begun in you a good work will complete it unto Jesus Christ's day: as it is righteous³ for me to think this as to you all, because ye have me in your hearts, and that both in my bonds and in⁴ the defence and confirmation of the glad tidings ye are all participators in my grace.
⁵ For God is my witness how I long after you all in [the] bowels of Christ Jesus.⁶

And this I pray, that your love may abound⁷ yet more and more in full knowledge and all intelligence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day, being complete as regards the fruit⁸ of righteousness, which [is] by Jesus Christ, to God's glory and praise.

But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings, so that my bonds have become manifest [as being] in Christ in all the praetorium and to all others;⁹ and that the most of the brethren, trusting in [the] Lord through my bonds,¹⁰ dare more abundantly to speak the word of God¹¹ fearlessly. Some indeed also for envy and strife, but some also for good will, preach the Christ. Those indeed out of love, knowing that I am set for the defence¹² of the glad tidings; but those out of

contention, announce the Christ, not purely, supposing to arouse¹³ tribulation for my bonds.¹⁴ What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice; for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ; according to my earnest¹⁵ expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by death. For for me to live [is] Christ, and to die gain; but if to live in flesh [is my lot], this is for me worth the while:¹⁶ and what I shall choose I cannot tell. But¹⁷ I am pressed by both, having the desire for departure and being with Christ, [for¹⁸] [it is] very much better, but remaining in the flesh [is] more necessary for your sakes; and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in¹⁹ faith; that your boasting may abound in Christ Jesus through me²⁰ by my presence again with you. Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul,

³ Or perhaps 'I feel it righteous.' It may be said, 'it is right.' See Eph. vi. 1.

⁴ T. R. omits 'in,' with A D F G; M B K L P 17 37 47 Am have it.

⁵ T. R. reads 'Jesus Christ,' with F K L 47 Memph; text M A B D F G P 17 37 Am.

⁶ It is a question how far the abounding applies to the love itself; or, supposing the love, that it should grow in these qualities. It is, I think, determined to be the latter by Eph. i. 3. It means 'grow in these,' yet love that would grow in them. Hence, I put 'may abound after love,' if the former, it would be better before 'in full knowledge.'

⁷ T. R. reads 'fruits . . . [are],' with P and many cursives Syrr Memph.

⁸ I apprehend 'manifested to be because of Christ, not to be those of a malefactor.'

⁹ Or 'in all other [places].'
¹⁰ Or 'trusting through [the] Lord in my bonds.'

¹¹ T. R. omits 'of God,' with K and some cursives; text M A B D P 17 37 47 Am Syrr Memph.

¹² *ἐκδοσις*, with M A B D F G 17 Am Memph. T. R. reads *ἐκδοσις*, with B K L 37 47; D P have *ἐκδοσις*.

¹³ T. R. transposes verses 16 and 17, with K and some cursives; text M A B D F G P 17 37 47 Am Memph.

¹⁴ Or 'constant.' See Rom. viii. 19 and *Πριτσχ*; but 'earnest' gives this idea here.

¹⁵ The constant looking out that it should be so.

¹⁶ Or 'the fruit of labour.'

¹⁷ T. R. (not Stephens) reads 'For,' with a few cursives Theod.

¹⁸ *εως* is left out by M D F G K L P 37 Am Syrr Theod. Theoph. Stephens; A B C 17 47 Memph have it.

¹⁹ Literally 'et.' 'Progress and joy' go together, not 'progress, and joy in faith.'

²⁰ Or 'as to me.'

labouring together in * the same conflict with the faith of the glad tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your * salvation, and that from God; because to you has been given, as regards Christ,* not only the believing on him but the suffering for him also, having the same conflict which ye have seen in me, and now hear of in me.

II. If then [there be] any comfort¹ in Christ, if any consolation of love, if any fellowship of [the] Spirit, if
² any bowels and compassions, fulfil my joy, that³ ye may think the same thing, having the same love, joined in soul, thinking one thing;
⁴ [let] nothing⁵ [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves;
⁶ regarding⁷ not each his own [quali-
 ties⁸], but each those of others
⁹ also. For let this mind be in you¹⁰ which [was] also in Christ Jesus,
¹¹ who, subsisting in the form of God, did not esteem it an object of rapine¹² to be on an equality with God;¹³ but emptied himself, taking a bondman's form, taking his place¹⁴ in [the] like-
¹⁵ ness of men; and having been found in figure as a man, humbled himself,

becoming obedient even unto death,
and [that the] death of [the] cross.
Wherefore also God highly¹ exalted
him; and granted him a² name, that
which is above every name, that at
the name of Jesus every knee should
bow, of heavenly and earthly and
infernal [beings], and every tongue
confess that Jesus Christ [is] Lord
to God [the] Father's glory.

10 So that, my beloved, even as ye
have always obeyed, not as in my
presence only, but now much rather
in my absence, work out¹¹ your own
salvation with fear and trembling
12 for it is God who worketh¹² in you
both the willing and the working¹³
14 according to [his] good pleasure. Do
all things without murmurings and
reasonings, that ye may be harmless
and simple, irreproachable children
of God in the midst of a crooked
and perverted generation;¹⁴ among
whom ye appear¹⁵ as lights in [the]
16 world, holding forth [the] word of
life, so as to be a boast for me in
Christ's day, that I have not run in
17 vain nor laboured in vain.¹⁶ But if
also I am poured out as a libation on
the sacrifice and ministration of your
faith, I rejoice, and rejoice in com-
18 mon with you all. In like manner
do ye also rejoice, and rejoice with
19 me. But I hope in [the] Lord Jesu

* T. R. reads "regard," with L (K) 37 (8yrr);
text # A B C D F G P 17 42 Am.

* Of "advantages."

* Or perhaps 'he found amongst you.

* I have no doubt all this is in contrast with the first Adam.

* "Being made" is wrong; it is "becoming,"
 sequence, what he was not before.

* Or 'the (or that) name which is,' Ar.: *viḥgaṇa viḥgaṇa*, with *ā* A B C 17; T. B., with D E 18; S. 17 at 27 and some others omit *vi*.

¹ *surveys*, 'to work out into result.'
= *surveys*, internal operation of power, thought

even in results. I add the note lest the word in verse 12 should be supposed from the English to be the same.

* *phainomai*, 'appear' used in the middle voice for rising or appearing of the heavenly bodies

* This is the other alternative from 'comin' and finding them walking well,' as he had said.

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* That is, the faith of the gospel being in conflict, they identified themselves with it, and entered into the struggle, 'standing in favour of it.'

* On the whole this seems the best reading, but T. B. is supported by many authorities.

Some read 'to us.' The text, with **A** **B** **F** **G** **H** **I** **J** **K** **L** **M** and **N**, is *ipse*. **T** **E**, with **E** **F** **K** **L** **M** and others Am Monoph, has *ego*. **C** **D** **F** **G** have

* Or 'in behalf of Christ,' the sentence being broken in upon and resumed.

* I do not think *κατακαλεῖ* is 'exhortation' here. That misses the whole mind of the apostle: *κατακαλεῖ* is 'encouragement,' by word or any

way, and so 'comfort.' Here the apostle beautifully alludes to what he felt by their sending money to him from so far; and adds, if you want

me to be fully happy, be at one among your
selves.

² Or 'nothing' may be in sense joined with 'something', which precedes, leaving out 'let'.

* thinking, which precedes, moving out on, and * be.

to send Timotheus to you shortly, that I also may be refreshed, knowing how ye get on. For I have no one like-minded who will care with genuine feeling how ye get on. For all seek their own things, not the things of Jesus Christ.

But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings. Him therefore I hope to send immediately, as soon as I shall see how it goes with me: but I trust in [the] Lord that I myself also shall soon come; but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger and minister* to my need, since he had a longing desire after you all, and was distressed because ye had heard that he was sick; for he was also sick close to death,* but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,* and that I might be the less sorrowful. Receive him therefore in [the] Lord with all joy, and hold such in honour; because for the sake of the work¹ he drew near even to death, venturing² his life that he might fill up what lacked in your ministration toward me.

III. For the rest, my brethren, re

4 A kind of official person in this service, ded
gustar and Acostado.

* "Almost the same as dead," "all as one," or "in like manner to;" the same word as in Heb. ii. 14, translated, in the Authorised Version,

likewise.' It is 'like' too, but used as we use 'like,' a like number, that is, 'the same.' To believe the subject is not the essential sentence

Hebrews the object is not the specific sameness (that is expressed by *attaraxia riva ariva*), but the similarity or sameness of the form and manner.

* Or 'seeing him again ye must rejoice.'
 † T.R., with D K L 37, adds *enō* *Xp̄stou* 'o Christ' others *Xp̄stou* only, with BFG; other

again, expose, 'of the Lord,' some 'of God,' this
evidencing an addition. Chas neither. expose
W A P 17 47 Memphis.

* T. R. reads "not consulting," with C K L.
1737 42: text \neq A B D F G.
* T. R. reads "God in Spirit." The reading

1 joy in [the] Lord: to write the
 2 same things to you, to me [is] not
 3 irksome, and for you safe. See to
 4 dogs, see to evil workmen, see to the
 5 ^{circumcision}. For we are the circum-
 6 cision, who worship by [the] Spirit
 7 of God,* and boast in Christ Jesus
 8 and do not trust in flesh. Though I
 9 have [my] trust even in flesh; if any
 10 other think to trust in flesh, I rather:
 11 as to circumcision, [I received it] the
 12 eighth day; of [the] race of Israel,
 13 of [the] tribe of Benjamin, Hebrew
 14 of Hebrews; as to [the] law, a Phar-
 15 isee; as to zeal, persecuting the
 16 assembly; as to righteousness which
 17 [is] in [the] law, found² blameless;
 18 but what things were gain to me
 19 these I counted, on account of Christ,
 20 loss. But surely I count also all
 21 things to be loss on account of the
 22 excellency of the knowledge of Christ
 23 Jesus my Lord, on account of whom
 24 I have suffered the loss of all and
 25 count them to be filth, that I may gain
 26 Christ;² and that I may be found in
 27 him, not having my righteousness,
 28 which [would be]* on the principle
 29 of law, but that which is by faith of
 30 Christ, the righteousness which [is]
 31 of God through* faith, to know him
 32 and the power of his resurrection,
 33 and the fellowship of his sufferings,
 34 being conformed to his death, if any
 35 way I arrive at the resurrection
 36 from among [the] dead.² Not that I
 37 have already obtained [the prize], or

was in question as early as Ambrose and Augustine. Augustine reads both. Ambrose, till the Benedictine edition, was given as reading *Deo*, "serving God the Spirit," but they give *Sancti*, "serving the Spirit of God." The diplomatic eye

evidence is in favour of *theos*, 'who worship by the Spirit of God' but I do not feel assured of its correctness. It has *theos*, but after all it is only

But it is anything but a correct MS. In Revelation it is very important indeed. D and P (G

² *propositum*.

* Or 'that which is.'

³ *Agardhiopsis* *ris* de Vries, T. B., with K. L. 37: 47 (Memph) Theod. Theoph., reads *Agardhiopsis* *ris* de Vries.

am already perfected; but I pursue, if also I may get possession [of it], seeing that also^a I have been taken possession of by Christ [Jesus].^b
¹² Brethren, I do not count to have got possession myself; but one thing—forgetting the things behind, and stretching out to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you. But whereto we have attained, [let us] walk in the same steps.^c Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model; (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ: whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind earthly things;) for our commonwealth^d has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour, who shall transform our body of humiliation into conformity^e to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.
 IV. So that, my brethren, beloved and longed for, my joy and crown,

^a I judge ⁴⁶ to be the condition in virtue of which he expected the result, as in Rom. v. 12, as translated. Authorized Version: others translate here 'for which,' as Auth. Ver., 'whereunto.' It is not 'I also.' 'He would get possession of,' but 'also he had been taken possession of.'
^b Many copies leave out 'Jesus' with B D F G I; ^c A K L P 37 47 Am Memph. have it.
^d T. R. reads 'let us walk by the same rule, and be of the same mind.' A corrector of B and the old Latin read as in T. R., with (D) K L P 37 47 Syrr. ^e ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

thus stand fast in [the] Lord, beloved. I exhort Euodia, and exhort Syntyche, to be of the same mind in [the] Lord; yea,^a I ask thee also, true yokefellow, assist them; who^b have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.
⁶ Rejoice in [the] Lord always: again I will say, Rejoice. Let your gentleness^c be known of all men. The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to^d God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble,^e whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely^f ye did also think [of me], but I lacked opportunity. Not that I speak as regards privation, for as to me I

^a T. R. reads 'That it might be confirmed,' adding ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴

you, as [they are] in all the world, [and⁶] are bearing fruit and growing,⁷ even as also among you, from the day ye heard [them⁸] and knew indeed the grace of God in truth:⁹ even as ye learned¹⁰ from Epaphras, our beloved fellow bondman, who is a faithful minister¹¹ of Christ for you, who has also manifested to us your love in [the] Spirit.¹² For this reason we also, from the day we heard [of your faith and love¹³], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding, [so as] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by¹⁴ the true knowledge¹⁵ of God; strengthened with all power according to the might of his glory unto all endurance and long-suffering with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love: in whom we have redemption,¹⁶ the forgiveness of sins; who is image of the invisible God, firstborn of all creation;¹⁷ because

* A B C D F 17 Memph omit; F G K L 37 47 Am Syrr insert.
* T. R. omits 'and growing,' with K and others; A B C D F G L P 17 37 47 Am Syrr Memph insert.
* These may be left out and 'heard' referred also to the *apostles*, 'the grace of God in truth.'
* T. R. adds 'also,' with E K L 37 47 and others; A B C D F G P 17 Am Memph omit.
* Or 'servant, *subservient*.
* See verse 4 for the words inserted in brackets.
* T. R. adds *basileus*, 'readiness' for you to walk, with E K L P 47; A B C D F G P 17 37 Memph omit.
* T. R. reads 'into,' with K L 37 and many others; text A B C D F G P 17 (47) Am.
* Or 'full knowledge,' *epignosis*.
* T. R. adds 'by his blood,' with some cursives.
* See verse 23 for 'creation,' *ariste*.
* *ex*, in the power of whose person. He was the one whose intrinsic power characterised the creation. It exists as his creature.
* All things looked at as a whole: 'the all things,' *ta panta*.

by¹⁸ him were created all things,¹⁹ the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things²⁰ have been created by²¹ him and for²² him. And he²³ is before all, and all things subsist together by him. And he²⁴ is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he²⁵ might have the first place in all things: for in him all the fulness [of the Godhead²⁶] was pleased to dwell, and by²⁷ him to reconcile all things to itself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the heavens. And you, who once were alienated and enemies in mind by wicked works, yet now has it reconciled in the body of his flesh through death; to present you holy and unblamable and irreproachable²⁸ before it, if indeed ye abide in the²⁹ faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation³⁰ which [is] under heaven, of which I Paul became minister. Now,³¹ I rejoice in³² sufferings for

* *ex*, the instrumental power.
* *ex*, 'for.' Thus *ex*, *dia*, *ex*, the characteristic power, active instrument, and end.
* *ariste*.
* I add '[of the Godhead]' from ii. 9, as it makes the 'it' in verses 11, 22 less harsh.
* *dia*. See verse 18, and note.
* *ep'antipodis*, 'one against whom no charge can be brought.'
* Or 'in faith,' that is, full assurance of heart in the gospel.
* *ariste* is used either of 'the creation,' or abstractedly of 'the creature' as such; once for 'ordinance,' 1 Peter ii. 13. Thus, in verse 15, it is not of each individual as such, but of everything called *ariste* in its nature (compare Heb. ix. 11). 'Creature' individually is *ariste*. T. R. adds the article *ex* before *ariste*, with E K L P 47; A B C D F G P 17 37 omit.
* He had previously become minister, or servant (ver. 23); he was now in prison, but rejoicing in suffering.
* T. R. reads 'my sufferings,' with 47 and cursives; text A B C D F G K L P 17 37 Am Memph.

you, and I fill up³³ that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; of which I³⁴ became minister, according to the dispensation of God which [is] given me towards you to complete the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.³⁵ Whereunto also I toil, combating according to his working, which works in me in power. II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God;³⁶ in which are hid all the treasures of wisdom and of knowledge. And I say this to the end that no one³⁷ may delude you by persuasive speech. For if indeed in the flesh I am absent, yet I am with you in spirit, rejoic-

* *anankazo*; the *dem-* refers to what lacked as yet; not 'in his turn' as a person, in what is yet lacking. See Meyer, *in loco*, or, for the English reader, Alford or Hilcott.
* I is emphatic.
* T. R. adds 'Jesus,' with E K L P 37 47 Am Memph; A B C D F G P 17 omit.
* T. R. adds 'and of the Father and of Christ,' with E K L and others; B adds *apostolus* only; A C adds *apostolus* *apostolus*, A C adding also *res* before *apostolus*; text D³ P 37.
* T. R. reads 'lest any one,' with K L 47; text A B C D P 17 37.
* Rooted' is the perfect participle, what had been done and continued 'built up' present or continuous. Perhaps we might say 'being built up'.
* Or 'confirmed.'
* Some omit 'in it,' reading 'abounding in thanksgiving,' with A C 17 27 47 Am Memph; B K L (P) Syrr have it. P omits 'in thanks-

ing and seeing your order, and the firmness of your faith in Christ. As therefore ye have received the Christ, Jesus the Lord, walk in him, rooted and built up³⁸ in him, and assured³⁹ in the faith, even as ye have been taught, abounding in it⁴⁰ with thanksgiving. See that there be no one who shall lead you⁴¹ away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. For in him dwells all the fulness of the Godhead bodily; and ye are complete⁴² in him, who is the head of all principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body⁴³ of the flesh, in the circumcision of the Christ; buried with him in baptism, in which⁴⁴ ye have been also raised with [him] through faith of the working of God who raised him from among the dead. And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us⁴⁵ all the offences; having effaced⁴⁶ the handwriting⁴⁷ in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; having spoiled⁴⁸ principalities and authorities, he

giving.
* 'You' is emphatically put; but the verb 'be' is in the future, implying present danger more than possibility.
* Or 'filled full,' referring to all fulness being in him. The fulness or completeness of the Godhead is in Christ, as towards us; and we, as towards God, are complete in him. Note here 'Godhead' is *theos*, not *ousia*—Godhead in the absolute sense, not merely divine in character.
* T. R. adds 'of the sins,' with K L 37 47 and others Syrr; A B C D F G P 17 Am Memph omit.
* Or 'in whom.'
* T. R. (not Stephens) reads 'you,' with L P 37 Am.
* Used for annulling a decree of law.
* Handwriting, obligation to which a man is subject by his signature.
* *exaltationem*. This word has raised questions, being generally applied to things, gar-

fair, knowing that ye also have a Master in [the] heavens.

² Persevere in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, to the end that I may make it manifest as I ought to speak.

³ Walk in wisdom towards those without, redeeming opportunities.⁴ [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

⁵ Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to you all that concerns me; whom I have sent to you for this very purpose, that he might know your state,⁶ and that he might encourage your hearts:⁷ with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

⁸ Aristarchus my fellow-captive salutes you, and Mark, Barnabas's

cousin, concerning whom ye have received orders, (if he come to you, receive him,) and Jocus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who⁹ have been a consolation to me. Epaphras, who is [one] of you, [the] bondman of Christ Jesus,¹⁰ salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete¹¹ in all [the] will¹² of God. For I bear him witness that he labours¹³ much for you, and them in Laodicea, and them in Hierapolis. Luke, the beloved physician, salutes you, and Demas. Salute the brethren in Laodicea, and Nymphas, and the assembly which [is] in his¹⁴ house. And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.¹⁵

as T. R. The first means rather 'fully assured,' *ἐν παντί ὁλοκλήρως*. Literally 'in every will of God,' everything that is such.
⁹ T. R. reads 'has much zeal,' with K L 17 37 47 Syrr; some D F G; some A B C P; 'laboured' Am Memph.
¹⁰ A C P 17 47 read 'their.'
¹¹ T. R. adds 'Amen,' with D K L P 37 47 Am Syrr Memph; A B C F G 17 omit.

⁴ See Eph. v. 16, and note.
⁵ The reading is a little uncertain. Some copies have 'ye may know our,' but I doubt not T. R. is right. So the versions.
⁶ *ἵνα γινώσκῃτε*, 'who are such as have been.'
⁷ T. R. omits 'Jesus,' with D F G K 47 Syrr.
⁸ A B C L 17 37 Am Memph insert.
¹⁵ A B C D F G 17 read *καὶ ἀποδοχῆς αὐτοῦ*. E K L P 37 47 Am Syrr Theod. and Theoph.

FIRST EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.²

¹ Many authorities add 'from God our Father and [the] Lord Jesus.' A (C, from the space) D K L P 17 37 and several others Memph have

² We give thanks to God always for you all, making mention of you³ at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

the words. B F G 47 and others Am Syrr not.
³ A B 17 Am omit 'of you'; C D F G K L P 37 47 have *ὑμῶν*.

hope of our Lord Jesus Christ, before⁴ our God and Father; knowing, brethren beloved by God, your election.⁵ For our glad tidings were not with you⁶ in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your sakes: and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of [the] Holy Ghost, so that ye became models⁷ to all that believe in Macedonia and in⁸ Achaia: for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but⁹ in every place your faith which [is] towards God has gone abroad, so that we have no need to say anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, and to await his Son from the heavens, whom he raised from among the¹⁰ dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain; but, having¹¹ suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving.¹² For our exhortation [was] not of deceit, nor of uncleanness, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves

our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness; nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own children. Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us. For ye remember, brethren, our labour and toil: working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe: as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify, that ye should walk worthy of God, who calls¹³ you to his own kingdom and glory. And¹⁴ for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews, who have both slain the Lord Jesus and

⁴ Or 'brought to you,' *ἐπεσθῆναι*, a word as usually impossible to translate: 'took place.' It is passive, and followed by *εἰς*, giving the sense of motion up to: 'were not with you' implies they had not been before and were now come, and so gives the force of *εἰς* and *ἐπεσθῆναι*.
⁵ Some read 'a model,' with B D 17 47 Am Memph. T. R. has 'models,' with A C F G K L P 37.
⁶ T. R. omits *εἰς*, with K L 37 47 Memph; text A B C D F G P 17 Am. In verse 8, B 17 37 47 Memph omit *εἰς* before *ἄγγελος*.
⁷ T. R., with E K L 47, adds 'also.'
⁸ T. R. omits 'the,' with A C K; B D F G L P 17 37 47 have it.

¹¹ T. R. adds 'also' ('even'), *καὶ*, with some cursives.
¹² T. R. adds 'for,' with E K L 37 47 and others; A B D F G H P 17 Am Syrr Memph omit.
¹³ Or 'the God who calls you,' *ὁ θεὸς ὁ καλεῖ ὑμᾶς*; but neither gives exactly the Greek, because 'of God who calls' makes God stand by Himself as such; and 'the God who calls' makes the calling too distinctive, so that, but for other reasons, one might think there was another God. The Greek preserves the absoluteness of God, and adds the calling quality.
¹⁴ T. R. omits 'and,' with D F G H K L and all cursives Am; A B F Memph insert.

the¹⁰ prophets, and have driven us out by persecution, and do not please¹¹ God, and [are] against all men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

¹² But we, brethren, having been bereaved of you and separated¹³ for a little moment in person, not in heart, have used more abundant diligences to see your face with much desire; wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us. For what [is] our hope, or joy, or crown of boasting? [are] not ye also¹⁴ before our Lord Jesus¹⁵ at his coming? for ye are our glory and joy.

III. Wherefore, being no longer able to refrain ourselves, we thought good¹⁶ to be left alone in Athens, and sent Timothy, our brother and fellow-workman under God¹⁷ in the glad tidings of Christ, to confirm you and encourage [you]¹⁸ concerning your faith, that no one might be moved by these

afflictions. (For yourselves know that¹⁹ we are set for this; for also, when we were with you, we told you beforehand we are about to be²⁰ in tribulation, even as also it came to pass, and ye know.) For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing. But Timothy having just come²¹ to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us,²² desiring much to see us, even as we also you; for this reason we have been comforted in you,²³ brethren, in all our distress and tribulation,²⁴ through your faith, because now we live if ye stand firm in [the] Lord. For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God, night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking in your faith? But our God and Father himself²⁵ and our Lord Jesus²⁶

¹⁰ T. R. reads 'their own,' with K L 37 47; M A B D F G P 17 Am. Memph. omit.

¹¹ I have added 'separated,' to express the somewhat emphatic reiteration of *ἀπὸ* in the Greek.

¹² Or 'is it not even so?'

¹³ T. R. adds 'Christ,' with F G L 27 47 and others Memph.; M A B D K P 17 Am. Syrr. omit.

¹⁴ The reading is perplexed. But I suppose it is either 'our brother, and fellow-workman under God,' *ἀδελφὸν καὶ συνεργὸν τοῦ Θεοῦ*, or 'our brother and minister of God,' *ἀδελφὸν καὶ λειτουργὸν τοῦ Θεοῦ*.

¹⁵ Some simply leave out *καὶ ἀδελφὸν τοῦ Θεοῦ*. B reads *καὶ ἀδελφὸν τοῦ Θεοῦ καὶ ἀδελφὸν τοῦ Θεοῦ*, omitting *καὶ ἀδελφὸν τοῦ Θεοῦ*.

¹⁶ The reading is perplexed. But I suppose it is either 'our brother, and fellow-workman under God,' *ἀδελφὸν καὶ συνεργὸν τοῦ Θεοῦ*, or 'our brother and minister of God,' *ἀδελφὸν καὶ λειτουργὸν τοῦ Θεοῦ*.

¹⁷ So we have for *ἀδελφὸν καὶ συνεργὸν τοῦ Θεοῦ*, R and D (Gr. and Lat.), for *ἀδελφὸν καὶ συνεργὸν τοῦ Θεοῦ*, M A P. I have given it as in (B) D. If any prefer M A P the choice and authorities are there. Alf. Lommers III. Griech. Tisch. De Wette have as in text.

¹⁸ T. R. adds a second 'you' in text, with K L and others; M A B D F G P 17 37 47 Am. Memph. omit.

¹⁹ Very competent critics, beginning with Bengel, would translate here 'we are to be,' that is, such is the lot of Christians; but *ἐποικνύμενοι*, 'told you beforehand,' seems to make it applicable to the Thessalonians. Both may be joined, and I suspect were in the apostle's mind; but it is added in verse 3, and not the repetition of it.

²⁰ Or 'But now, Timothy having come,' *ἀρ.*

But I doubt that *ἀρ.* has ever the semi-inferential force of *εἰς* or *ὅτι*.

²¹ Or 'have good remembrance of us, always desiring much to see.'

²² *ἀρ.* I believe here, and in 2 Cor. vii. 7, is the occasion. The *εἰς* with a dative, with the force of a condition, or circumstance, which gives an occasion, not the cause, *αἰτιασάμενος*.

It is the same structure as *ἐπὶ τῇ ἐλπίδι*, *ἐλπίδι*, not here strictly a condition, nor 'in spite of,' nor merely 'in reference to,' but still with the sense of occasion. We say 'it was the occasion of his doing so,' 'the occasion failed,' 'he had no occasion,' but also 'on this occasion,' and that is the force, with the same difference, of *ἐπὶ* here.

So *ἐπὶ τῇ ἐλπίδι*, verse 2. We can say 'for perhaps there, but it is the occasion of his thanksgiving; his thanksgiving was conditional; that was necessary to it as a condition precedent.'

²³ T. R. reads 'tribulation and distress,' with K L and others Theod.; text M A B D F G 17 37 47 Am. Syrr.

²⁴ Or 'but may God himself and our Father,' but this, closely examined, is unsatisfactory; they might be two, whereas the one article in Greek unites 'God and Father' to one person, without necessarily referring 'our' to more than Father. 'Now may himself [who is] God and our Father.'

²⁵ T. R. adds 'Christ,' with B F G K L and others 37 47 Syrr. Memph.; M A B D 17 Am. omit.

²⁷ direct²⁸ our way to you. But you²⁹ may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus³⁰ with all his saints.

IV. For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please³¹ God, even as ye also do walk,³² that ye would abound still more. For ye know what charges we gave you through the Lord Jesus. For this is [the] will³³ of God, [even] your sanctification, that ye should abstain from fornication; that each of you know how to possess³⁴ his own vessel in sanctification and honour, (not in passionate desire, even as the nations who know not God,) not overstepping the rights of and wronging his brother in the matter,³⁵ because

the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified. For God has not called us to 'unclean-ness, but in sanctification.' He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.³⁶

³⁷ Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught³⁸ of God to love one another. For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as we charged you, that ye may walk reputably towards those without, and may have need of no one.³⁹ But we⁴⁰ do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the

²⁷ It is well to remark here that 'direct' in Greek is in the singular, God the Father and Christ the Lord forming, so to speak, one in the thought of the apostle's mind, though, personally, clearly distinguished.

²⁸ 'You' is in contrast with 'our . . . to you.'

²⁹ T. R. adds 'Christ,' with F G L 17 Syrr. Memph.; M A B D K 37 47 Am. omit.

³⁰ I do not say 'to please,' because then pleasing God would be a distinct object. Here it is 'rather to walk as to please.' The point is, what is the way (or *ὅτι*) to please him, but that it ought to be an object, however true that may be. Here it is assumed.

³¹ T. R. omits 'even as ye also do walk,' with K L 47 and most others; M A B D F G 17 37 Am. Memph. insert.

³² The article is not before *ἀγαπᾶτε*, 'will,' in Greek, and the force much increased thereby. It is before *Θεοῦ*. It is not merely the fact that God wills, but it is a matter of God's will. God is looked at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that He so wills. This is of such a character that God Himself wills it.

³³ 'Possess.' It is alleged that *ἐκείνη* means 'acquire,' not 'possess.' No doubt it is its force, the perfect tense giving it the force of possession. What I possess myself of, I possess when the action is complete and permanent. But it is not, I think, exactly 'acquire,' but 'to get into possession,' or 'come into possession of,' the difference being great in moral things. Thus Luke xxi. 12, and xviii. 12, so Sirach ii. 29. You

cannot say 'acquire his soul by patience.' We do say 'self-possession,' yet it is an active state. But 'keep,' *ῥησθήναι*, is a kindred sense undoubtedly used in the LXX; Sirach xiii. 22, *ἐκείνη* *ἐκείνη*, 'keep faith with one's neighbour.'

So *ῥησθήναι*, quoted by Kypke. Sirach vi. 7 does not apply, nor a passage quoted by Stephens, *ἐκείνη* *ἐκείνη*, from Xenophon; but Demosthenes seems to use it. This is not the place to discuss the use of *ἐκείνη*, but certainly verse 5 and *ἐκείνη*, before *ἐκείνη*, verse 6, seems to exclude the taking it to mean wife. I reject the sense of acquiring, and take that of possessing and preserving. His remark, *ἀγαπᾶτε*, 'love,' may refer to the force of the spirit, which is used for possessing, like the perfect. Another use of *ἐκείνη* is in take or have a wife, and, I apprehend, to be conversant with places and things. See Schleiermacher. 'His own' may well be taken in reference to his brother.

³⁴ A euphemism for intercourse with a female, as his wife or another's.

³⁵ *ἐκείνη*, the characterizing condition.

³⁶ Or 'holiness,' as in Rom. vi. 19, 22, *ἁγιασμός*. But 'sanctification' is used in English for the result as well as the activity which produces it. Compare verses 5, 4 and the note on 1 Cor. i. 30.

³⁷ T. R. reads 'us,' with A and many cursives; text M B D F G H K L 17 37 47 Am. Syrr. Memph.

³⁸ Many leave out 'our,' with B D F G 47 Am. Syrr.; M has it, with A K L 17 37.

³⁹ Or 'nothing.'

⁴⁰ T. R. reads 'I do not,' with 47 and other cursives Syrr. Memph.; text M A B D F G K L 17 37 Am.

¹⁴ rest who have no hope. For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate^a those who have fallen asleep; for the Lord himself, with an assembling shout, with archangel's voice and with trumpet of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the] Lord. So encourage one another with these words.) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night. ² When they may say, ³ Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and ⁴ they shall in no wise escape. But ye, brethren, are not in darkness, that the day should overtake you as a thief: for^a all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as^a the rest do, but let us watch

¹ and be sober; for they that sleep sleep by night, and they that drink drink by night; but we being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope^a of salvation; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together with him. Wherefore encourage one another, and build up each one the other, even as also ye do.

¹³ But we beg you, brethren, to know those who labour among you, and take the lead among you in [the] Lord, and admonish you, and to regard them exceedingly in love on account of their work. Be in peace among yourselves. But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all. See that no one render to any evil for evil, but pursue always what is good^a towards one another and towards all; rejoice always; pray unceasingly; in everything give thanks, for this is [the] will of God in Christ Jesus towards you; quench not the Spirit; do not lightly esteem prophecies; but^a prove all things, hold fast the right; hold aloof from every form of wickedness.^a Now the God of peace himself sanctify you wholly: and

^a *ἀποφύγετε*, scrib. subjunctive habitually used with *οὐ* in New Test., little differing from 'shall in no wise,' but I think there is a shade of difference from the meaning of the present. Compare chap. v. 3. *ἀποφύγετε*, *ἀποφύγετε*.

^a T. R. adds 'For,' with K L P 37 and others; B D Memph. but N A F G 37 47.

^a Or 'When they may be saying.'

^a See note to chap. iv. 15.

^a T. R. omits 'for,' with K and some cursives; Am. B D F G L P 17 37 47 Syr. Memph. insert.

^a T. R. adds 'also,' with D F G K L P 37 47 and most others; N A B 17 Am. Memph. omit.

^a Faith, hope, love, these three.

^a T. R. adds 'both,' with B K L P 47; N A D F G 37 37 Am. Memph. omit.

^a T. R. omits 'but,' with N A 17 and others; Memph.; B D F G K L P 37 47 Am. insert.

^a See various clauses dropped. Even if dropped be an adjective, what is in the text gives the sense.

'every wicked form' would have a wholly different sense in English. I do not think that *κακὰ* could have the article here. *ἅλα*, as often remarked, is 'kind,' 'species,' but if the article be put before *κακὰ*, it is either 'the wicked one,' and *ἅλα* has no sense; or it is the abstract idea of *κακία*; and an abstract idea is one absolute and single whole; you cannot have kinds of it. Hence *κακὰ* is looked at as a general thing, a genus, and has kinds or species of it. They were to hold fast the *κακία*, 'the right,' the thing in itself. But you cannot speak of evil in itself as an abstract existence. Its most absolute form is Satan, though we may practically speak of 'evil'; but I cannot say 'evilness' as I can 'goodness.' I must suppose an existence of what is good to have an idea of evil. *κακία* and *κακός* are therefore profoundly beautiful. If I say 'wickedness,' I think of an act or of evil will in some one, malice.

your whole spirit, and soul, and body be preserved blameless at the coming^a of our Lord Jesus Christ. He [is] faithful who calls you, who will also perform [it]. Brethren, pray for us.

^a *ἔρχεται* A K L P 17 37 47 Am. Syr. Memph. An.; B D E F G omit it.

¹⁶ Greet all the brethren with a holy kiss. I adjure you by the Lord that the letter be read to all the [holy]^a brethren. The grace of our Lord Jesus Christ [be] with you.^a

^a T. R. adds 'Amen,' with N A K L P 37 47 Syr. Memph.; B D F G 17 Am. omit.

SECOND EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

¹ We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds; so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining; a manifest token of the righteous judgment of God, to the end that^a ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer; if at least^a [it is a] righteous thing with God to render tribulation to those that trouble you, and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power, in flaming fire taking vengeance on those who know not

God, and those who do not obey the glad tidings of our Lord Jesus Christ;^a who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed,^a (for our testimony to you has been believed,) in that day. To which and we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith with power, so that the name of our Lord Jesus [Christ]^a may be glorified in you and ye in him, according to the grace of our God, and of [the] Lord Jesus Christ.^a

II. Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind,^a nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord^a is present. Let not any one deceive

^a B D F G omit 'our.'

^a *οὐ* is with infinitive.

^a This looks back in thought to verse 5. This shows that the alleged difference of *ἐν* and *ἐκ* is unfounded. There is, I think, a difference: *ἐν*, as here, puts the case that the thing is; *ἐκ*, the possibility that it is not.

^a N A F G 37 Am. have *καρτερῶν*, with T. R.; B D K L P 17 47 Memph. omit.

^a T. R. reads 'that believe,' with a few cursives.

^a N B D K L 37 47 and others Memph. omit 'Christ' here, I am disposed to think rightly, but many of the best have it, as A F G P 17 Am. Syr.

^a It might be translated 'the grace of our God and Lord Jesus Christ,' but I doubt its correctness here.

^a *καὶ* *οὐ* *καὶ*, 'from a steady and soberly judging mind.'

^a T. R. reads 'Christ,' with K and others; cursive N A B D F G L P 17 37 47 73 Am. Syr. Memph.

you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition; who opposes and exalts himself on high^a against^b all called God, or object of veneration; so that he himself^c sits down in the temple of God, shewing himself that he is God. Do ye not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone, and then the lawless one shall be revealed, whom the Lord Jesus^d shall consume^e with the breath^f of his mouth, and shall annul by the appearing of his coming; whose coming is according to the working^g of Satan in all^h power and signs and wonders of falsehood, and in allⁱ deceit of unrighteousness to^j them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends^k to them a working^l of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness. But we ought to

give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth; whereto he has called you by our glad tidings, to [the] obtaining of [the] glory^m of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace, encourage your hearts, and establish youⁿ in every good work and word.^o

III. For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, for faith [is] not [the] portion of all. But the Lord is faithful, who shall establish you and keep [you] from evil.^p But we trust in the Lord as to you, that the things which we enjoin,^q ye both do and will do. But the Lord direct your hearts into the love of God, and into the^r patience of the Christ.

^s Now we enjoin you, brethren, in the name of our^t Lord Jesus Christ,

^a 'Before,' or 'exceedingly,' *hyperbolos* followed by *dei*. There is some question as to the force of *dei* here. Ellendt gives 'above' and 'against,' but I suppose *hyper* is 'magnify oneself against,' as in 1. 12 as well as Dan. 11. 36; but in Dan. 11. 37 the idea of 'above' seems to come in, and thence implies. There is opposition, but in the way of arrogant self-exaltation. See following note; but there the verb also has *dei*.

^b Or 'above,' see John 8. 12; Matt. 2. 21.

^c T. R. adds 'as God,' with B D F G K L 37 47 Syrr; P G 12a 66; M A B D P 17 Am Memph omit.

^d T. R. omits 'Jesus' with B K L 37 and most others; M A D F G P 17 47 Am Syrr Memph insert.

^e Or 'destroy,' with M A B D F G P 17 47 Am; T. R. 'consume,' with B K L 37 47 Syrr.

^f Or 'spirit.'

^g *exousia*, a working in the power of anything.

^h Every kind or form of; *en* without article.

ⁱ T. R. reads 'in,' with E K L P 37 47 and others; text M A B D F G 17 Am Memph.

^j T. R. with E K L P 37 47 Syrr Memph, reads 'shall send,' *enaphe* for *enape*, which is in M A B

D F G 17 Am. The sense is the same. It is when the lawless one is revealed. *enaphe* is historic, regards the moral fact. The making it present as to time, referring to verse 7, is a mere blunder. It is in contrast with that time.

^k The obtaining of the glory is *anarthrosis* in Greek, which gives a shade of meaning which can not express in English. With the article it is the fact of obtaining the glory; without it, it is the character of the calling: 'to obtaining glory.' What that glory is is then stated: 'that of our Lord Jesus Christ.' We are called to obtain of glory, [that] of our Lord Jesus Christ.

^l Or 'establish' them, with M A B F G P 17 47 Am Syrr; K L Memph add *epike*.

^m T. R. reads 'word and work,' with F G K and others; text M A B D F G 17 47 Am.

ⁿ Or perhaps 'the evil one.'

^o T. R. adds 'you,' with A E F G K L P 37 47 and others Syrr Memph; M B D 17 and others Am omit.

^p T. R. omits 'the,' with a few cursives.

^q Some, with B D, read 'the' for 'our,' but A F G K L P 17 37 47 Am Syrr Memph have *epike*.

^r Or 'the Father,' with M A D F G 17 Am

that ye withdraw^a from every brother walking disorderly and not according to the instruction which he^b received from us. For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you: not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us. For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.^c For we hear that [there are] some walking among you disorderly, not

working at all, but busybodies.^d Now such we enjoin and exhort in [the]^e Lord Jesus Christ, that working quietly they eat their own bread. But ye, brethren, do not faint in well-doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed of himself; and do not esteem him as an enemy, but admonish [him] as a brother. But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.

The salutation by the hand of me Paul, which is [the] mark in every letter; so I write. The grace of our Lord Jesus Christ [be] with you all.^f

^a Or 'shrink,' *enolabes*.

^b Some read 'ye,' with B F G; some have 'they,' *enolabes*, with K L P 37 47 Am; *enolabes* M A (D omits *en*) 17; T. R. is supported by only a few cursives and Syr-Pal. It is very probable 'they' is right.

^c Modelling in others' affairs.

^d T. R. reads 'by our,' with K L 37 47 and others; text M A B D F G (P) 17 Am. P Memph omit 'Christ.'

^e T. R. adds 'Amen,' with A D F G K L P 37 47 Am Syrr Memph; M B 17 omit.

FIRST EPISTLE TO TIMOTHY.

I. Paul, apostle of Jesus Christ,^a according to [the] command of God our Saviour, and of Christ Jesus^b our hope, to Timotheus, [my] true child in faith; grace, mercy, peace, from God our^c Father and Christ Jesus our Lord. Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines, nor to turn their minds to fables and interminable genealogies, which^d bring questionings rather than [further] God's dispensation,^e

which [is] in faith. But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith; which [things] some having missed, have turned aside to vain discourse, desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously affirm. Now we know that the law [is] good if any one uses it lawfully, knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the]

^a Or 'Christ Jesus,' with M D F G P Memph; text A K L 17 37 47 and others Am. Tych. always had 'Christ Jesus' following 'apostle of.'

^b Or 'the Father,' with M A D F G 17 Am

^c Or 'the Father,' with M A D F G 17 Am

^d Or 'the Father,' with M A D F G 17 Am

^e Or 'the Father,' with M A D F G 17 Am

Memph; K L P 37 47 Syrr Theod. Tiemp. have 'our.' B fails to have.

^f *allos*; not merely a relative, stating the fact, but the character. 'They are such as do so.'

^g T. R. reads 'godly edification,' with D Am Syrr; text M A B D F G 17 37 47 Memph.

^h *enaphe*; a technical word for the enactment of a law, its being in force.

impious and sinful, to [the] unholiness and profane, to smiters of fathers and smiters of mothers;² to murderers, fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching, according to the glad tidings of the glory of the blessed God, with which I have been entrusted. [And³] I thank Christ Jesus our Lord, who has given me power,⁴ that he has counted me faithful, appointing to ministry him⁵ who before was a blasphemer and persecutor, and an insolent overbearing [man]; but mercy was shown me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly overabounded with faith and love, which [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am [the] first. But for this reason mercy was shown me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of⁶ those about to believe

on him to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only⁷ God, honour and glory to the ages of ages. Amen. This charge,⁸ [my] child Timotheus, I commit to thee, according to the prophecies as to thee proceeding, in order that⁹ thou mightest war by them the good warfare, maintaining¹⁰ faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith; of whom is Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

II. I exhort therefore, first of all, that supplications, prayers, intercessions,¹¹ thanksgivings be made for all men; for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety and gravity;¹² for¹³ this is good and acceptable before our Saviour God, who desires that all men should be saved and come to [the] knowledge¹⁴ of [the] truth. For God is one,¹⁵ and [the] mediator of God and men one, [the] man Christ

Jesus, who gave himself a ransom for all, the testimony [to be rendered] in its own times; to which I have been appointed a herald and apostle, (I speak [the] truth,¹⁶ I do not lie,) a teacher of [the] nations in faith and truth.

I will therefore that the men pray in every place, lifting up pious hands, without wrath or reasoning. In like manner also that the women in decent deportment and dress¹⁷ adorn themselves with modesty and discretion, not with plaited [hair] and¹⁸ gold, or pearls, or costly clothing, but, what becomes women making profession of the fear of God, by good works. Let a woman learn in quietness in all subjection; but I do not suffer a woman to teach nor to exercise authority over¹⁹ man, but to be in quietness; for Adam was formed first, then Eve; and Adam was not deceived; but the woman, having been deceived,²⁰ was in transgression. But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

III. The word [is] faithful: if any one aspires to exercise oversight, he desires a good work. The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach; not given to excesses from wine, not a striker,²¹ but mild, not addicted to contention, not fond of money, con-

ducting his own house well, having [his] children in subjection with all gravity; (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?) not a novice, that he may not, being inflated, fall into [the] fault²² of the devil. But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and [the] snare of the devil. Ministers,²³ in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means, holding the mystery of the faith in a pure conscience. And let these be first proved, then let them minister,²⁴ being without charge [against them]. [The] women in like manner grave, not slanderers, sober, faithful in all things. Let [the] ministers²⁵ be husbands of one wife, conducting [their] children and their own houses well: for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith which [is] in Christ Jesus. These things I write to thee, hoping to come to thee more quickly;²⁶ but if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base of the truth, and confessedly the mystery of piety is great. God²⁷ has been manifested in flesh, has been justified in [the]

¹ Plato, Phaedr., contrasts these and falsehoods; but *Andia* is 'to write' or 'beat', not 'to kill'.

² 'And' is doubtful. D K L 37 47 Syrr have it. A A F G P 17 Am Memph omit.

³ Or 'I thank him who has given me power, Christ Jesus our Lord.'

⁴ Or 'appointing me to ministry, who.' A A D F G P 17 47 read *et* for *me* before *spiro*.

⁵ I think it a mistake to apply the delineation simply in the long-suffering, and so make 'of' mean 'for.' For those, *Ac.* Paul was a delineation of Christ's ways in their case, even, I doubt not, in the case of the rebellious Jews hereafter: the whole long-suffering was in Paul's case, so as to picture every case. In those who accompanied with Him when alive this was not the case, though the grace was really the same; but there was not the same *obduracy* of it.

⁶ T. R. adds 'wise,' with K L P (32) 47 and others. A A D F G 17 Am Memph omit.

⁷ Same word as 'enigma,' verses 1, 2.

⁸ The connection of the words here is much discussed. I have left the same ambiguity as in Greek. It may be 'I commit to thee (in this way) in order that,' or 'going before in order that' it may be 'prophecies as to thee,' or 'going before, as to thee.' I apprehend the series of ideas in the apostle's mind is: he commits—in order that; but he refers to the prophecies—that by them. As to the second point, the whole is one idea; but the 'as to thee' is more closely connected with prophecies. There is a true serious difficulty as to the word 'faith;' because

it embraces two ideas: doctrine, as taught of God and received; and subjectively the state of soul. If I have cast off the faith, the doctrine and the state of soul are both gone. In verse 19 it is the inward energy of grace which holds fast the truth. The two are not separated, but the state of the soul is first in the apostle's mind. In the second, having had a good conscience, they did not hold fast the faith, but they lost it in some way thus objectively. In the second case, there is the article in Greek, which does not exclude faith in the soul, but leads the mind to the faith. This comes out in the following verse; but in English 'the faith' would be too absolute or merely doctrinal. I think it is clear as I have put it.

⁹ Or 'holding.' I should say 'keeping;' but 'keeping faith,' in English, has another sense; but it is more than 'having.'

¹⁰ *Erasmus*, personal and confiding intercourse with God in the perfect obedience to approach Him.

¹¹ A A 17 Memph omit 'for,' D F G K L *Ac.* Am Syrr have it.

¹² *Erasmus*, 'full knowledge,' which acknowledges the truth of a thing; but I have said 'knowledge,' not 'full' or 'certain knowledge,' as more just in English. If I said, in English, 'acquainted with the truth,' it would imply not possessed; but knowledge is *erismos*. If we say 'full,' it is contrasted with 'partial,' 'certain' with 'doubtful.' To know the truth suggests possession of it.

¹³ Or 'there is one God and one mediator, *Ac.*

¹⁴ T. R. adds 'in Christ,' with K L P 37 and others. A D F G P 47 Am Syrr Memph omit.

¹⁵ *Erasmus* is more than *erismos*, and includes the whole deportment, the way in which the woman presents herself, though dress be a great sign of this.

¹⁶ T. R. reads 'or.' The MSS vary, but in the whole 'and' is the best supported. A A D F G and most Memph 'and,' K L P 37 47 and others *Am* have 'or.'

¹⁷ Or 'a man.' It is in contrast with 'woman,' *Erasmus*, a stronger word than *overseer*, which T. R. reads, with K L P 37 47 and many others. But scriptural Greek often adds strengthening propositions with the bare little changed. See *Eccl.* vii. 11, xvi. 19; 1 Cor. xii. 18; 2 Cor. xi. 3; 2 Thess. ii. 5.

¹⁸ T. R. adds 'not seeking gain by base means,' with some cursives.

¹⁹ *Erasmus* is the subject matter of which a person had to be accused. They set up the *spas* of the Lord on the cross; that for which He came into accusation—the charge. So it is used here. The devil was puffed up with his own exaltation, and abode not in the truth. Hence, in a strongly taken sense, our word 'crimes.' See also note on 1 Cor. xi. 22.

²⁰ *Erasmus*, 'servants' or 'deacons.'

²¹ *Erasmus*, as servants or deacons.

²² More quickly than the writing of the letter supposed; but in case he delayed in a note. The verse refers to his being of being delayed.

²³ I do not enter on the criticism of this text. It very likely should be read as, 'He who has, *Ac.*' It has *et*, but has been modified with 'I' (Purp. Tisch. Man. Sac. Lat.) has *et*; it generally, in Paul's epistles, has the readings of *et*, but occasionally is more like the T. R. According to

Spirit, has appeared to^a angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

IV. But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking^b lies in hypocrisy, cauterised as to their own conscience, forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know^c the truth. For every creature of God [is] good, and nothing [is] to be rejected, being received with thanksgiving; for it is sanctified by God's word and freely addressing^d [him]. Laying these things before the brethren, thou wilt be a good minister^e of Christ Jesus,^f nourished with the words of the faith and of the good teaching which thou hast fully followed up.^g But profane and old wives' fables avoid, but exercise thyself unto piety; for bodily exercise is profitable for a little,^h but piety is profitable for everything, having promise of life, of the present one, and of that to come. The word [is] faithful and worthy of all acceptance; for, for this weⁱ labour and suffer reproach,^j because we hope in a living God, who is pre-

server of all men, specially of those that believe. Enjoin and teach these things. Let no one despise thy youth, but be a model of the believers, in word, in conduct,^k in love,^l in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elders.^m Occupy thyself with these things; be wholly in them, that thy progress may be manifest toⁿ all. Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

V. Rebuke not an elder sharply, but exhort [him] as a father, younger [men] as brethren, elder women as mothers, younger women as sisters, with all purity. Honour widows who are really widows; but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is^o acceptable in the sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day. But she that lives in habits of self-indulgence is dead [while] liv-

course. It is no longer by nature, but by the word of God.

^a Or 'servant.'
^b T. R. reads 'Jesus Christ,' with 17 47 Am and others; text Ψ A C D F G K L P 37 Memph.
^c Or 'been thoroughly acquainted with.' See Luke I. 3.

^d That is, 'some small things,' rather than 'a little time.' It is in evident contrast with 'everything.'

^e T. R. adds 'both,' with F G K L 37; Ψ A C D F 17 47 Am Syrr Memph omit.

^f Many read 'we combat,' with Ψ A C F G K 17 47; text D L P 37 Am Syrr Memph.

^g Or 'conversation,' in the ancient sense.

^h T. R. adds 'in [the] Spirit,' with K L P 37 and most; Ψ A C D F G 17 47 Am Syrr Memph omit.

ⁱ T. R. reads 'amongst,' adding δ , with K L P 37 47; text Ψ A C D F G 17 Am Syrr Memph.

^j T. R. reads 'good and,' with 37 Memph; Ψ A C D F G K L P 17 47 Am Syrr omit.

ing. And these things enjoin, that they may be irreproachable. But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work. But younger widows decline; for when they grow wanton against Christ, they desire to marry, being guilty, because they have cast off their first faith. And, at the same time, they learn also [to be] idle, going about to people's houses;^a and not only idle, but also gossipers and meddlers, speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect^b of reproach. For already some have turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

^a I have said 'people's houses,' to represent the article, *oikos* of the saints or people. They knew different houses represented to the mind as known.

^b Or 'by reason of,' $\chi\alpha\rho\iota\varsigma$, $\chi\alpha\rho\iota\varsigma$ and *oikos* approach each other in use very nearly, but are not the same. $\chi\alpha\rho\iota\varsigma$ refers always to a productive power, as regards the noun governed by it, or a motive which has governed the mind as drawn favourably to it. It is the motive before the mind, or act, attractively; not behind it as a mere cause. Apprehension or object is in $\chi\alpha\rho\iota\varsigma$, simply why in *oikos*. But in this case the application is very fine. The adversary found in the reproach that which produced an occasion to exercise his hostility. So $\chi\alpha\rho\iota\varsigma$ is a motive by reason of something accepted, viewed favourably, approved. To use the example given by Euthymius, 'I could not arm myself $\chi\alpha\rho\iota\varsigma$ an enemy.' Leonard $\chi\alpha\rho\iota\varsigma$ a friend, or $\chi\alpha\rho\iota\varsigma$ a victory, I apprehend it would be *oikos* an enemy. See Wetstein, Luke vii. 47, and the passages in a Greek Concordance. As to 'adversary,' discussed here, the habit of Paul is to speak of Satan directly when acting through men, because he

Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching; for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy of his hire. Against an elder receive not an accusation unless where there are two or three witnesses. Those that sin convict^c before all, that the rest also may have fear. I testify before God and^d Christ Jesus^e and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure. Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illnesses. Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after. In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

VI. Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching be not blasphemed. And they that have believing masters, let them not despise [them] because they are brethren

knew the activity of the adversary, and the part he takes in such matters. To such an adversary reproach is a favoured, accepted motive. The sense of $\chi\alpha\rho\iota\varsigma$ remains essentially the same—the favour borne to anything; only sometimes it is an object, sometimes a pleasing motive.

^c Or 'reprove.' But it is bringing home demonstratively to a man's conscience. It means 'to put to shame,' 'prove,' 'conquer,' 'rebuke,' but with conviction.

^d God and the Lord Jesus Christ are looked at as one object in respect of the apostle's testimony, *ego deus et dominus Iesus Christus*. But the reading is perhaps doubtful; see following note. Note, G. Sharpe's rule, that it is one person, is far from always true. One office or position of two is sufficient for the second article being suppressed. See Acts xiii. 1; Eph. ii. 26, iii. 5; Col. ii. 11. Here as a name it hardly applies at all if *oikos* be left out; 'the elect angels' has a distinct article.

^e T. R. reads '[the] Lord Jesus Christ,' with K L P 37 47 and others Syrr; Ψ A D F G 17 Am Memph omit. *Iesus Christus*, F K L P 37 47 Syrr. *Christus*, Ψ A D G 17 Am Memph.

Servant, A, so long contested, would have 42, and so K L 37 47; B we have not; D has A, and so Am; C has δ . F G 17 have δ .

^a So often in New Testament; it may be translated 'has been seen of.'

^b Or, perhaps, 'through those who speak lies,' &c. Otherwise, as translated in text, the Spirit identifies the speaker and the evil spirit which speaks by him, as commonly in New Test. and passes from one to the other.

^c Or 'acknowledge.' See note to chap. ii. 4.

^d This I believe to be the sense here; *deus* means 'intercourse with a person,' then 'petition and intercession'; one person speaking personally to another. See note to i. 1. I believe the creature, fallen through Adam, belongs to the faithful, and those who know the truth, by God's speaking to us, and our freely speaking to Him. This has set all on a new footing, because we have met God again, the word of God having put us into communication by grace. And the faithful, and those who know the truth, have availed themselves of it, and come and enter into inter-

ren; but let them the rather serve them with subjection, because they are faithful³ and beloved, who profit by the good and ready service [rendered]. These things teach and exhort. If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions, constant quarrellings⁴ of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.⁵ But piety with contentment is great gain. For we have brought nothing into the world: [it is] [manifest]⁶ that neither can we carry anything out. But having sustenance and covering, we will be content⁷ with these. But those who desire⁸ to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men⁹ into destruction and ruin. For the love of money is [the] root¹⁰ of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows. But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.¹¹ Strive earnestly [in] the good conflict¹² of

faith.¹ Lay hold of eternal life, to which² thou hast been called, and hast confessed the good confession before many witnesses. I enjoin thee before God who preserves all things in life,³ and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ; which in its own time⁴ the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship; who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.

17 Enjoin on those rich in the present
age not to be highminded, nor to trust
on the uncertainty of riches; but in
the God^o who affords us all things
18 richly for [our] enjoyment; to do
good, to be rich in good works, to be
liberal in distributing, disposed to
communicate [of their substance],
19 laying by for themselves a good founda-
tion for the future, that they may
lay hold of [what is] really life.^s

30 O Timothy, keep the entrusted
deposit, avoiding profane, vain bab-
blings, and oppositions of false-named
31 knowledge, of which some having
made profession, have missed the
32 faith. Grace [be] with thee.³³

^b Or "believing," the same as in the beginning of the verse.

* T. B. reads 'vain argumentations,' with a few curves.

* T. R. adds "Withdraw from such," with K L P 37 47 and others Syr; M A D F G H Am.

* Many copies, with M A F G IT Memphis, unit

neither can we," K. L. P. 37 47 and most and fathers insert. *Vale bono ditione* - *Stare et mitem et*

c. 'Desire' includes the idea of purpose here.

* Not that there is no other root, but the love of money is characterised by being that.

³ T. B. reads simply "weakness," *sparsus* for *sparsivus*, with D (*sparsus*) K L 17 37 45 and

² Or "combat."

Or at the bath.

= T. R. adds 'also,' with 37 and many cursives ;
at A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

* *Cauphucivores*. T. H. reads "quickens" or "makes alive." *Cauphucivores*, with * K. L. 37 47 and

* Literally "times."

* Or 'in God who.' T.R. reads 'the living God,' with D (omits *es*) K L ³⁷ Syr; W A F G

* T. E. reads "of eternal life," likewise, with K.

Idem is 'to miss the mark' or 'not win'.

need to; it is to fail in any way in shooting, and metaphorically in one's purpose, or to have

* T. R. reads *col.* with D K L N C and most

'T. R. adds "Amen," with E K L P 37-47 Am

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SECOND EPISTLE TO
TIMOTHY.

I. Paul, apostle of Jesus Christ* by God's will, according to promise of life, the [life] which [is] in Christ
* Jesus, to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

8 I am thankful to God, whom I
serve from [my] forefathers with
pure conscience, how unceasingly I
have the remembrance of thee in my
4 supplications night and day, earnestly
desiring to see thee, remembering
thy tears, that I may be filled with
5 joy; calling to mind⁸ the unfeigned
faith which [has been⁶] in thee,
which dwelt first in thy grandmother
Lea, and in thy mother Eunice, and
I am persuaded that in thee also

^a For which cause I put thee in mind
to rekindle the gift of God which is
in thee by the putting on of my hands.

For God has not given us a spirit of

*Or 'Christ Jesus,' with κ D F G K P 15 4 and others (Am) Memph; A L 37 and most others have 'Jesus Christ.'

* Or "... conscience, (as I have unceasingly the ... with joy) calling to mind." That is, "am thankful, calling to mind."

* As some verb must be inserted, I have said 'has been,' warranted by the apostle's 'calling it to mind.' 'Is' affirms it is now, whereas might seem there was discouragement. 'Was' implies it was gone. In Greek there is nothing but the proper sense of *ἀνεγέρθη* is 'to revive, rekindle, what is dropping.' So Gen. ii. 25, and 1 Mac. xiii. 7. The whole subject of the epistle is misery in the darkening state of the church.

⁶ Some would take *eudaimonia* in the active sense of 'warming,' 'settling right,' 'correcting,' 'censuring,' 'strafing.' But it is clearly used with the passive or substantivizing meaning also, 'of a sober right mind.' See in the passages from Josephus quoted by De Wette, *Ant. xvii. 6, 2* and *Bell. J. u. ii. 1, 3*, both referring to the same history, where *eudaimonia* is evidently a quiet, sound, or sober mind.

* This personification of the gospel is very common with Paul.

^a "I know whom I have believed." The An

with the dative is always in the New Testament

cowardice, but of power, and of love,
and of wise discretion.³ Be not
therefore ashamed of the testimony
of our Lord, nor of me his prisoner;
but suffer evil along with the glad
tidings,* according to the power of
God; who has saved us, and has
called us with a holy calling, not
according to our works, but accord-
ing to [his] own purpose and grace,
which [was] given to us in Christ
Jesus before [the] ages of time, but
has been made manifest now by the
appearing of our Saviour Jesus Christ,
who has annulled death, and brought
to light life and incorruptibility by
the glad tidings; to which I have
been appointed a herald and apostle
and teacher of [the] nations.¹ For
which cause also I suffer these things;
but I am not ashamed; for I know
whom I have believed,² and am per-
suaded that he is able to keep for

to believe a person. The only case that might raise a doubt is John v. 24; but there, I apprehend, the promise must be governed by universal nature. *eterna* is the object of belief, used very often in John, who explains the word *eterna* far more than any treat to his Gospel (see the Acts), the person who is the object of my faith, on whom I believe. *ich glauibe an ihn* has no room at all on the idea of confidence! I receive faith on him, yet with a more general idea of looking to any one with this confidence. It is only used however six times, that I am aware of. Acts i. 6, ii. 17, xvi. 31, xxi. 19. Rom. ix. 8, etc. *eterna* is yet rarer, and besides Luke xiv. 23 only used the three times that Isaiah xxviii. is quoted, Rom. iii. 3, ii. 1; Peter ii. 8; here the confidence in reliance upon. *eterna* is used still more seldom. Mark i. 16, where it refers to the truth of the substance of a thing, as if He said, "I believe in the gospel," the good news a story. The LXX use it thrice; Ps. lxxix. (Heb. xxxix.) 25, 32, & also in 22, & in 32, and Jer. xii. 4. It once occurs in the Apocrypha. The Latinist uses therefore is with a dative, to believe a person; *in te*, to believe on or in a person as object of faith, as John xiv. 1: "Ye believe in God; do not see him; so now they were seeing Christ on earth, they were to believe in him; *et credis* adds the thought of the mind looking to any one with trust; *et tu*, trusting in *deus* receiving a statement as true.

happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. And all indeed who desire to live piously in Christ Jesus will be persecuted. But wicked men and juggling impostors shall advance in evil, leading and being led astray. But thou abide in those things which thou hast learned, and (of which) thou hast been fully persuaded, knowing of whom thou hast learned [them]; and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus. Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom, proclaim the word; be urgent in season [and] out of season, convict, rebuke, encourage, with all longsuffering and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to

themselves teachers, having an itching ear; and they will turn away their ear from the truth, and will have turned aside to fables. But thou, be sober in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy ministry. For I am already being poured out, and the time of my release is come. I have combated the good combat, I have finished the race, I have kept the faith. Henceforth the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing. Use diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus to Dalmatia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry. But Tychicus I have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchments. Alexander the smith did many evil things against me. The Lord will render to him according to

his works. ¹ *repro* implies not watching actively, nor being awake; but that sober clearness of mind resulting from exemption from false influences—not muddled with the influence of what interested. So we think of one when we say, He has a sober judgment.

² I had conceived this long as 'I have had the libation poured on me, ready to sacrifice.' But though Weistman so takes it with Parkhurst, I cannot find any example of *εὐχριστός* as passive. I have had the libation poured on me. And *ἀνάστα* does not speak of being sacrificed. The reference to the departure of guests after libations is questionable, though the words correspond. It is as Phil. ii. 17.

³ *ἀναστή*, 'henceforth,' with the sense of 'this being finished, there remains consequently.'

⁴ See Genesis i. 15, 17, and Apocrypha, prayer of Azarias 19; but the sense of 'showing' is lost. We say 'showing kindness,' referring to acts, because they show what was in the heart; but we do not say 'show evil.' 'Did me evil' I do not say, as it may involve efforts on the work.

⁵ *Εὐχρίστου* reads 'The Lord render to him,' with K L 47 Am Syrr (7) and most others; text *Α* C D F G 17 37 Memph.

his works. Against whom be thou also on thy guard, for he has greatly withstood our words. At my first defence no man stood with me, but all deserted me. May it not be imputed to them. But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth. The Lord shall deliver me from every wicked work, and shall pre-

* T. R. adds 'And,' with E F G K L P 37 47 and many others Syrr; *Α* C D 17 Am Memph omit.
* *Εὐχρίστου* reads 'Jesus Christ,' *Α* has 'Jesus.'

serve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained in Corinth, but Trophimus I left behind in Miletus sick. Use diligence to come before winter. Eubulus salutes thee, and Ponder, and Linus, and Claudia, and the brethren all. The Lord Jesus Christ [be] with your spirit. Grace [be] with you.

Text C D K L P 37 47 Am Syrr Memph.
* T. R. adds 'Amen,' with E K L P 37 47 and others Am Syrr Memph (Tisch. D); *Α* C F G 17 omit.

EPISTLE TO TITUS.

I. Paul, bondman of God, and apostle of Jesus Christ according to [the] faith of God's elect, and knowledge of [the] truth which [is] according to piety; in [the] hope of eternal life, which God, who cannot lie, promised before the ages of time, but has manifested in its own due season his word in [the] proclamation with which I have been entrusted according to [the] commandment of our Saviour God; to Titus, my own child according to [the] faith common [to us]: Grace and peace from God [the] Father, and Christ Jesus our Saviour.

For this cause I left thee in Crete, that thou mightest go on to set right what remained [unorderly], and establish elders in each city, as I had

ordered thee: if any one be free from all charge [against him], husband of one wife, having believing children not accused of excess or unruly. For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, pious, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers. For there are many and disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision, who must have their mouths stopped,

Memph omit. The omission is supported by a greater weight of codices, versions, and fathers; but I still doubt of it, as 2 Tim. contradicts the assertion of Chrysostom.

* T. R. reads 'and Lord Jesus Christ,' with E F G K L P 37 47 Syrr; *Χριστός* *Ιησούς* *Α* C D 17 Am Memph.

* *Α* C I P 17 47 Syrr Memph omit 'and.'

Literally 'to worse.'
* T. R. reads 'I testify therefore, before God and the Lord Jesus Christ,' with (E) K L (17) 37 and most Syrr; text *Α* C D F G P (47) Am Memph; E 17 Syrr-Pat omit *εὐχρίστου*; 47 has it.

* That is 'I testify or charge you before God, and by the appearing.' Some read 'at.' It may be taken as 'according to,' that is, the judgment according to the power and glory of his appearing and his kingdom. There are two readings, *ἐν*, the editions; and *κατά*, T. R. With *ἐν* it must be taken 'and by.' So it is by Vulgate; whereas Syrr-Pat reads 'at,' according to Leusden and Euthymius. It may be connected with *ἐκκαυχώμενος* if *κατά* be read. So Matthieu takes it, who reads *κατά*. For the construction, see Deut. iv. 25. *ἐν* *Α* C D F G 17 Am Memph; *κατά* E K L P 37 47 Syrr.

* Or 'reprove.' See 1 Tim. v. 20.
* Or 'will be turned aside.' The thing will have taken place. Or, something medial, 'will have turned themselves.' *ἀναστή* has commonly a causative force. Hence the middle or passive, a neuter or reflexive. In the New Testament, the passive for reflexive middle is not uncommon. Here their being already turned aside leads them to turn away their ear from the truth.

* In Greek *ἐκ*, a particular additional circumstance, more marked as a distinct relationship, giving occasion to consequences.

* *ἐκ*, *ἐκ*, real, full knowledge.

* *ἐν*, the condition under which the mission exists.

* T. R. adds 'mercy,' omitting 'and,' with A K L 37 47 and many others; *ΜΕΛΙ* F G P 17 Am

who subvert whole houses, teaching things which ought not [to be taught] for the sake of base gain. One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons. This testimony is true; for which cause rebuke them severely, that they may be sound in the faith, not turning [their] minds to Jewish fables and commandments of men turning away from the truth. All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their conscience are defiled. They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work. (II.) But do thou speak the things that become sound teaching; that the elder men be sober, grave, discreet, sound in faith, in love, in patience; that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of what is right; that they may admonish the young women to be attached to [their] husbands, to be attached to [their] children, discreet, chaste, diligent in home work, good, subject to their own husbands, that

the word of God may not be evil spoken of. The younger men in like manner exhort to be discreet: in all things affording thyself as a pattern of good works; in teaching uncorruptness, gravity, a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us: bondmen to be subject to their own masters, to make themselves acceptable in everything; not gainsaying, not robbing [their masters], but showing all good fidelity, that they may adorn the teaching which [is] of our Saviour God in all things. For the grace of God which carries with it salvation for all men has appeared, teaching us that, having denied impiety and worldly lusts, we should live soberly, and justly, and piously in the present course of things, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous for good works. These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

III. Put them in mind to be subject to rulers, to authority, to be obedient to rule, to be ready to do every

good work, to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men. For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But when the kindness and love to man of our Saviour God appeared, not on the principle of works which [have been done] in righteousness which we had done, but according to his own mercy he saved us through [the] washing of regeneration and renewal of [the] Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour; that, having been justified by his grace, we should become heirs according to [the] hope of eternal life. The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have

believed God may take care to pay diligent attention to good works. These things are good and profitable to men. But foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain. An heretical man after a first and second admonition have done with, knowing that such a one is perverted, and sins, being self-condemned. When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there. Zenos the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to them; and let ours also learn to apply themselves to good works for necessary wants, that they may not be unfruitful. All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.

* Literally 'philanthropy.'

* Washing is right here. It is a bath, or the water for it. The proper word for the bath as a vessel is *lavabo*. 'Regeneration' is not the same word as 'being born again,' nor used for it in scripture. Besides this verse, it is only used

in Matt. xix. 28, for the Saviour's coming kingdom. * *Securus*, referring. I apprehend, to God our Saviour. * T. R. adds 'Amen,' with EFGHKLP37 Am Syrr Memph; W A C D 17 omit.

EPISTLE TO PHILEMON.

1 Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman, and to the sister Apphia, and to Archippus our fellow-soldier, and to the assembly which [is] in thine house. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

2 I thank my God, always making mention of thee at my prayers, hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints, in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us towards Christ

* Or 'our beloved and fellow-workman.' * T. R. reads 'beloved' for 'sister,' with K L 37 47 and most Syrr; text W A D F G P 17 Am Memph.

* *Amor*, 'so that,' not *ira*. * T. R. reads 'you,' with R F G P 17 37 47 Syrr Memph. Am leaves out both. Text A C D E L and others.

* Or 'endurance,' *ἐμπειρία*, but compare 2 Thess. iii. 5; Rev. i. 9.
* *ἐκτρέφω*, 'to impart and enforce by will, counsel, and rebuke, rules of conduct,' &c.
* T. R. reads 'keepers at home,' *ἐκτρέφω* for *ἐκτρέφω*, with H K L P 17 37 47 and most; text W A C D F G. The reading is not quite certain.
* Stephens, 1550, with K L 37 and others add 'sincerity,' T. R. Erasmus and Beza omit, with W A C D F G P 17 47 Am Syrr Memph.
* T. R. reads 'you,' with A 47 Memph; text W C D F G K L P 17 37 Am Syrr.
* Though I have put 'to make themselves,' instead of 'to be,' I judge I have given the true sense. It is elsewhere used of the Christian towards God or Christ; but to be acceptable is a fact. I cannot exhort a person to be it; to make himself so I can; and that is the sense here.
* Or 'contradictory,' that is, opposing their masters when they speak to them.
* T. R. omits the second *ἐπε*, with K L P 37 47; W A C D F G 17 have it.
* It may be translated 'has appeared to all men,' but I prefer the text.

* *ἐκτρέφω* has certainly the sense of discipline, and always perhaps carries with it something of the thought of setting right, *συνεχίζω*; but it is used unquestionably for instructing, as in Acts vii. 22, and elsewhere. So Cyrillides.
* Elsewhere translated 'discreet,' that is, with self-restraint and consideration.
* Often translated 'age,' but that hardly gives the sense. 'World' gives the false idea of this world as one, and heaven another. Tim & *revelation* was, for the Jews, the present state of things in contrast with that to be introduced by Messiah.
* This may possibly be translated as in Auth. Ver. Why Hilcott should say the Vulg. does, I cannot tell. It is so punctuated in printed editions. The best argument for the translation of Auth. Ver. is the use of *super* in a similar position; but then note that *super* is placed before, so that it is really an argument the other way.
* Or 'has given.'
* T. R. adds 'and,' with K L P 37 47 Am Syrr Memph; W A C D F G 17 omit.

EPISTLE TO THE
HEBREWS.

⁷ [Jesus*]. For we have great thankfulness¹ and encouragement through² thy love, because the bowels of the saints are refreshed by thee, brother.

⁸ Wherefore having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.³

⁹ I exhort thee for my⁴ child, whom I have begotten in [my⁵] bonds, Onesimus, once unserviceable to thee, but now serviceable to thee and to me:

¹⁰ whom I have sent back to thee: [but do thou receive⁶] him, that is, my bowels: whom I was desirous of keeping with myself, that for thee⁷ he might minister to me in the bonds

¹¹ of the glad tidings; but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;

¹² not any longer as a bondman, but

above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdest me to be a partner [with thee], receive him as me; but if he have wronged thee anything or owe anything [to thee], put this to my account. I Paul have written [it] with mine own hand; I will repay [it]: that I say not to thee that thou owest even thine own self also to me. Yea, brother, I would have profit⁸ of thee in [the] Lord: refresh my bowels in Christ.⁹ Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say. But withal prepare me also a lodging;¹⁰ for I hope that I shall be granted to you through your prayers. Epaphras salutes thee, my fellow-prisoner in Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-workmen.

¹³ The grace of our¹¹ Lord Jesus Christ [be] with your spirit.¹²

* M A C 17 Memph omit 'Jesus'; D F G K L P 37 47 Am Syrr have it (Syrr-Fst puts it before 'Christ').

¹ T. E. (not Stephens), with M A C D F G 17 47 Am Syrr Memph, reads *χαρά* 'joy,' for *χαρις* 'thankfulness,' which is in K L P 37 and most others Theod. Theoph. The reading is doubtful. See 1 Tim. i. 12; 2 Tim. i. 3. Some read also 'I had,' with M A C F G P 17 Am Memph.

² *ἐν*, 'by occasion of.' It was the condition of his joy.

³ M A C P 17 37 Memph read 'Christ Jesus'; text D¹ E F G K L 47 Am Syrr.

⁴ 'My' is put first as emphatic.

⁵ 'My' is doubtful, perhaps better left out, with M A D F G 17 Am.

⁶ I have put this in brackets, as it is doubtful whether it is not added to make the sense clearer, the apostle having interrupted his son-

tence, and the *προσέδοξεν* being in verse 17. But it is very probable that the reading is *ἐν*, as in M A C by first hand 17, instead of *ἐν* *ἐν*. In that case the translation would be 'whom I have sent unto thee, him that is my bowels.' C D Memph have both. The connection with *προσέδοξεν* remains the same. T. E., with C D K L P 37 47 Am Syrr Memph, has *ἐν* *ἐν* and *προσέδοξεν*.

⁸ That is, 'instead of thee,' a not unimportant testimony to the sense of *ἐν*.

⁹ Or 'would profit of thee.'

¹⁰ T. E. reads 'in [the] Lord,' with E K 47 Am. *Καὶ ἐν* M A C D F G L P 17 37 Syrr Memph.

¹¹ Or 'prepare hospitality for me; that is, 'to receive me as a guest.'

¹² M P 17 47 omit 'our.'

T. E. adds 'Amen,' with M C H K L P 37 47 Am Syrr Memph; A D 17 omit.

L. God having spoken in many parts and in many ways formerly¹ to the fathers in the prophets, at the end² of these days has spoken to us in [the person of the³] Son, whom he has established heir of all things, by whom also he made the worlds:⁴

⁵ who being [the] effulgence⁶ of his glory and [the] expression of his substance,⁷ and upholding all things by the word of his⁸ power, having made⁹

[by himself¹⁰] the purification of¹¹ sins, set himself down on the right hand of the greatness on high, taking a place by so much better than the angels, as he inherits a name more excellent than they. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? and again, when he brings¹² in the

¹ Or 'of old.'

² T. E., with 47 and many cursives Syrr, reads *ἐν* *ἐν*, not *ἐν* *ἐν*, that is, plural and refers to 'days' last noticed. It is a Hebrew expression, as several here, for the end of the period of the law, when Messiah was to be introduced. Kimchi, ad loc. ii. 2, 'wherever these words, *עַתָּה*, are read, there the discourse is of the days of the Messiah.' So Moses Nachmanides, loc. cit. i. says it is so understood by consent of all. Cf. Black and Schottgen in loc. Text M A B D K L M P 17 37 Am Memph.

The absence of the article here is important, though difficult to render in English; the result is, that God, speaking in the prophets, is clearly distinct, and using them as his mouth. *ἐν* *ἐν*, literally 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet is perhaps the nearest to an adequate expression. It is an instance of the use of *ἐν*. On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God Himself who speaks; not by another; not as the Father nor in the person of the Father; not merely by the Holy Ghost using a person not divine, but as Himself a divine person, and that person the Son.

⁴ *τοῦ αἵματος*. There cannot, I think, be a doubt, from the Jewish use of this expression, (see Schottgen and many others), that this means 'the universe.'

⁵ *ἀπαύρατος*, what fully presents the glory, which is in something else. Thus light makes us know what the sun is; the tabernacle, what the pattern in the mount was. So Wisdom of Jesus, son of Sirach, calls wisdom *ἀπαύρατος* of eternal light: and Philo, l. 227, has *ὡς ἡ ἀπαύρατος ἀπὸ τοῦ φωτός* *ἀπαύρατος* *ἐκ τῆς ἀπαύρατος*, speaking of the created world, *ἐκ τῆς ἀπαύρατος* *καὶ οὐκ ἀπαύρατος* *καὶ οὐκ ἀπαύρατος*.

⁶ Clearly 'substance,' 'essential being,' not 'person.' It is of God, not of the Father; and no one can see the use of *ἐκ* *ἐκ* in LXX and not see its force; and even its early ecclesiastical use confirms this. It went so far as to condemn three hypotheses, and it afterwards was agreed to say one hypothesis for the substance, and three for the person.

⁷ That is, his own, the Son's.

⁸ 'Made' has a peculiar reflexive force here, 'having done it for himself.' Though we, as alone the sinners, have the profit, yet the work was done within his own person and work, without us, as when a man journeys, and so when he makes a person his friend, his wife, his son by adoption. Note also the difference of tenses. I add, as it is called in question, that Delitzsch maintains *ἐκ* *ἐκ*. Black is not decided. It has not the words. Syrr and Lat have them. It is a question of criticism, not changing the sense. The form of *ἐκ* *ἐκ* involves it.

⁹ M A H P 17 47 Am (Memph) omit; E K L M 37 Syrr have the words. D has *ἐκ* *ἐκ*.

¹⁰ T. E. adds 'our' before 'sins,' with K L 17 37 47 and others; M A B D M P Am Memph omit.

¹¹ I have said 'brings' for *ἀπαύρατος*, because the present in English has the sense of the aorist as to the fact, not the time. The Greek present is more 'is bringing.' Compare 1 Cor. xv. 27, *ὅταν ἔσθω*. Only the aorist thus used speaks of one definite act, not a prolonged one. It is a fact antecedent to the reasoning of the writer, and in this respect has a past sense. This may seem to require the future perfect. But when it is merely an antecedent in reasoning, this is too exact a time, expresses what is past (at a future time) too much. The reference here is to Ps. xcvi. where He is just coming in; but, in a certain sense, He must be there to be worshipped. His introduction is antecedent to his worship as brethren, but it is on introducing that this follows (hence the aorist), not when his whole introducing is a past thing and gone. It will be found that, in English, with a distinct shade of meaning, present, perfect, future-perfect may be used: 'when he pays the debt he shall come out;' here it is antecedent as usual. 'When he has paid the debt,' the payment must come first.

When he shall have paid' the same sense, but noting that it is not yet done, but that it must be before he comes out. I have referred to all this because critics have much contested here the place of 'again,' what coming into this world is alluded to, and the force to be given to the tense employed. Here the glory of the person of Christ is before the writer's thought, not

firstborn into the habitable world, he says, And let all God's angels worship him. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; but as to the Son, Thy throne, O God, [is] to the age of the age, and a sceptre of uprightness [is] the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail. But as to which of the angels said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet? Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

II. For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.⁹ For if the world

the time of introducing. I have myself no doubt whatever as to the translation, and that, as in this last part, what I give is the only right one.

* T. R. omits 'and,' with K L P 37 47 57 77; A B D M 11 Am Monph have it.

* See note in verse 6: 'put,' 'have put,' 'shall have put,' have fundamentally the same sense; but as the counsel sense of antecedence I prefer the present in English.

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which was spoken by angels was firm, and every transgression and disobedience received just retribution, how shall we escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?

* For he has not subjected to angels the habitable world which is to come, of which we speak; but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him? Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands;] thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to him, but we see Jesus, who [was] made some little inferior to angels on account of the suffering of death,

the scribe here, or a truth as to the past.

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crowned with glory and honour; so that by the grace of God he should taste death for every thing.¹⁰ For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect¹¹ the leader of their salvation through sufferings.

* For both he that sanctifies and those sanctified [are] all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.¹² And again, I will trust in him. And again, Behold, I and the children which God has given me. Since therefore the children partake¹³ of blood and flesh,¹⁴ he also, in like manner, took part in¹⁵ the same, that through death he

might annul him who has the might of death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage.

* For he does not indeed take hold of angels [by the hand?], but he takes hold of the seed of Abraham. Wherefore it behoved him¹⁶ in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people; for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

III. Wherefore, holy brethren, partakers¹⁷ of [the] heavenly calling, consider the Apostle and High Priest of our confession,¹⁸ Jesus, who is

the first meaning. The modern reasonings, as of Lokenmann, Alford, have no force in my mind. My impression is that, were it joined to the latter, it would be *in a way*, and that *in a way* is merely the subjective state or fact which required it. See on this point Deliletti. Thus the sense would run 'But we see Jesus, who was made a little lower than angels on account of the suffering of death, crowned with glory and honour,' or 'But we see him who, on account of the suffering of death, was made a little lower than angels, [even] Jesus, crowned with glory and honour.' The 'so that' is an appended sentence: 'he was made lower . . . so that,' Verse 10 justifies his being made lower for suffering death. So does verse 11. The crowning is the accomplishment of the Father, hence I have so punctuated it, though for a time hesitating.

* Or 'every one.'

* 'Make perfect,' *teleios*, (not *teleos* always) is used in the Hebrews in the sense of doing all required to initiate into an office, whatever was needed to make him fit to be installed in the office. Hence the word employed in translation, when speaking of religious officers, translated 'consecrate.'

* *ἐκείνους*; not 'who have been,' nor does it mean 'who are being,' but simply the character, without reference to time or doing; the *ἐκείνους* and the *ἐκείνους*, the agent and patient.

* Or 'praise them with singing,' *ψαλμοποιῶντες*.

* *ἐκείνους*, have been introduced into, and are in, that condition, as their common lot.

* T. R. reads 'flesh and blood,' with K L and others; text W A B C D M P 17 37 47 Am Monph.

* I cannot doubt that there is an intended difference in *ἐκείνους* and *ἐκείνους*, which is in the force of the words infused themselves, *ἐκείνους* is a common equal sharing; they were *ἐκείνους* of the nature. He took a part in it; got a share or took a share. *ἐκείνους*, is always something which is supposed, or might be, outside myself.

but which I take, or take a part in. *ἐκείνους* is a joint participation in that which belongs to me or to known fellowship. So *ἐκείνους*, 'taking or using milk,' Heb. v. 12. In 1 Cor. ix. 10, the reason is to get a share in the sower's hope; so in x. 17, the fact of 'partaking' is *ἐκείνους*; in vers. 17, 21, 30, the taking part, was to prove them *ἐκείνους*, which exactly makes the difference; we were *ἐκείνους* in flesh and blood. Christ *ἐκείνους*. (The passage quoted by Black from 1 Cor. ix. 10, proves the same; they took part in the dangers, but did not have their joint share in the fortune.) The word does not say how far the taking share went. *ἐκείνους*, 'in like manner,' is strictly 'near to.' Phil. ii. 27, 'all as one as dead,' but it is used as we use 'like,' and even 'similar.' It is a 'similar' look to the other; one army is 'like' the other. It is not strictly *ἐκείνους* or *ἐκείνους*, *ἐκείνους* is more accurate than *ἐκείνους*, because it is not their joint participation amongst themselves, but that they have all received (shared) this common nature.

* *ἐκείνους*, Compare Sirach iv. 11. It means 'to take hold of,' but it is constantly used for 'taking up a person to help him,' though in other senses as well. We say, 'he took him by the hand.' But this would be too free and too familiar. It is used in the sense of 'taking hold of,' literally 'deliver.' See Jer. xxxi. (xxxiii.) 32, but there with *ἐκείνους*.

* He speaks, I apprehend, historically; it was necessary for him to do this by the alleged reason, not his present judgment of divine necessity or purpose. 'Has behaved' would speak more of constancy. It behoved him when he became a man. It is what he became as man, not what he took on him.

* Here *ἐκείνους*, who have been made, called to be, partakers of it. They had been *ἐκείνους* of Israel's rights.

* T. R. adds 'Christ,' with K L 37 a few cursives 57 77; W A B C D M P 17 37 47 Am Monph omit.

faithful to him that has constituted him, as Moses also in all his house.
 8 For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house. For every house is built by some one; but he who has built all things [is] God.
 9 And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after; but Christ, as Son over his house, whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.
 10 Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; where your fathers tempted [me], by proving [me], and saw my works forty years. Wherefore I was wrath with this generation, and said, They always err in heart; and they have not known my ways; so I swore in my wrath, If they shall enter into my rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living God. But encourage

yourself each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin. For we are become companions of the Christ if indeed we hold the beginning of the assurance firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation; 'for who' was it, who, having heard, provoked? but [was it] not all who came out of Egypt by Moses? And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to those who had not hearkened to the word? And we see that they could not enter in on account of unbelief; (IV.) Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might seem to have failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard. For we enter in to the rest who have believed; as he said, As I have sworn in my wrath,

* What is to be remarked here is, that the house is not referred to Moses at all; he was faithful in all God's house as a ministering servant. The 'own' is more than questionable. The contrast is 'Moses a servant in,' 'Christ as a Son over.' But the house is, I apprehend, God's house. The Father is not brought in as such at all, but the Son is over the house as Son. The connection with its being God's house is evident, because he (Christ) has built the house, verse 3, and he who built all things is God; but he is over it as Son.
 † Some translate 'wherewith' (that is, 'with which temptation'), making it agree with *paraprosaiton*. Am has add.
 ‡ T. R. has 'me' in text, with K L M P 37 47 Am Syrr Memph; & A B C D 17 omit.
 § *de hominibus*. Thus K A B C D M P 17 Memph and Clem. Alex. read. The LXX has *ἐκ τῶν ἀνθρώπων* (as), and so T. R., with K L 37 47 Am Syrr Theod. Theoph.
 ¶ T. R. reads 'that,' with C E K L P 37 47 and most Syrr Memph; text & A B D M 17 Am.
 † *alibi*, emphatic, 'there same.'
 ‡ Or 'exhort one another.'
 § I use the word 'companions' as being the same use as in chap. I. 3, *ἀσπόμενοι*, to which, I

doubt not, it alludes; that is, to the passage quoted Ps. xlv. 'Partakers of Christ' has indeed quite a different sense.
 * I have no doubt, in spite of objections, that 16-18 is a parenthesis; if not, it may be thought to be one, but the connection is very hard then.
 † Some take *οὐκ* instead of *εἰς*. Then it is 'for some having heard,' some but not all. Rom. x. 17 may justify this.
 ‡ Or 'was it not indeed,' *ἀλλὰ* *οὐκ*.
 § *ἀλλὰ* *τίς* *οὐκ* *ἴδμεν*? but as it is often used for *οὐκ*, a *carcase*, by LXX, I so translate it here. Some suppose *οὐκ* is used with the idea of the body falling to pieces.
 ¶ This, I apprehend, is the true force of *ἀσπόμενοι*. It is taken from Deut. i. 26 and Num. xiv. 34, which refer to the occasion on which God declared their carcasses should fall in the wilderness.
 † I think the translation, 'the promise of entering into his rest being left or forsaken,' is untenable. The *earn*-and *present* tense give the force of 'now remaining behind after these events,' *ἀρ.* some add 'still,' as *Deitrich*, *Diedrich*, *Beck*, *Alford*; but it seems to me implied in 'left,' and needless, and not quite exact.

If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works; and in this again, If they shall enter into my rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word, again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts. For if Jesus had brought them into rest, he would not have spoken afterwards about another day. There remains then a sabbatism to the people of God. For he that has entered into his rest, he also has rested from his works, as God did from his own. Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word. For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart. And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.
 14 Having therefore a great high

priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner, sin apart. Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.
 V. For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sins; being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity; and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins. And no one takes the honour to himself but [as] called by God, even as Aaron also. Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have to-day begotten thee. Even as also in another [place] he says, Thou [art] a priest for ever according to the order of Melchisedec. Who in the days of his flesh, having offered up both supplications and entreaties to him who was able to save him out of death, with strong crying and tears; (and having been heard because of his piety;) though he were Son, he learned obedience from the things which he suffered; and having been perfected, became to all

† See note to chap. iii. 18.
 ‡ T. R. omits 'before,' with D² K L 37; & A C D P 17 47 Am Memph have *προσέσπρον*.
 § Greek form for Joshua.
 ¶ T. R. adds 'both' here, with D K 37 and many others; at any rate *καὶ* is often used in the epistle when it seems superfluous, and its use leads me to judge, contrary to the thought of many, that the passage has the sense of dividing between—not each of the things by itself. See chap. v. 14. *καὶ* also is greatly used in this epistle, even where *καὶ* has no special force.
 † Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.' 'Like' [us], but it is not *εἰς*, as vii. 15, but more general.
 ‡ See note to chap. iii. 18.
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* T. R. reads 'he who is called of God,' with L P 17 47 Am Theod. Theoph. and cursives; & A B C D K 37 omit the article, *ὁ*.
 † *εἰς τὴν αἰώναν*, not *εἰς τὸ ἀσπόμενον*, as in vii. 3; x. 1, 12, 14; this last is continuing uninterruptedness, more than there being no end, though it may so continue.
 ‡ Perhaps an allusion to Job xl. 27 (22 in LXX; xE. 2. A.V.).
 § *καὶ* not *ἀπὸ* here.
 † Or 'fear,' as some translate; and then well rendered, as in A. V., 'in that he feared.'
 ‡ Alluding to the citation of Ps. ii. just above.
 § *καὶ* *ἀπὸ* *τῶν* *ἐν* *τοῦ* *καρδίας*. This is a known association of thought and words. Philo has *καὶ* *ἀπὸ* *τῶν* *ἐν* *τοῦ* *καρδίας*. See Wetstein or Bleek.

them that obey him, author of eternal salvation; addressed by¹ God [as] high priest according to the order of Melchisedec. Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing. For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and] not of solid food. For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe; but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

VI. Wherefore, leaving the word^a of the beginning of the Christ, let us go on [to what belongs] to full growth,^b not laying again a foundation of repentance from dead works and faith in^c God, of [the] doctrine of washings, and^d of imposition of hands, and^e of resurrection of [the] dead, and of eternal judgment; and this^f will we do if God permit. For it is impossible to renew^g again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of^h [the] Holy Spirit, and have tasted

the good word of God, and [the] works of power of [the] age to come, and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him]. For ground which drinks the rain which comes often upon it, and produces useful herbs for those forⁱ whose sakes also it is tilled, partakes of blessing from God; but bringing forth thorns and brisrs it is found worthless and nigh to a curse, whose end [is] to be burned. But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus. For God [is] not unrighteous to forget your work, and^j the love which ye have shewn to his name, having ministered to the saints, and [still] ministering. But we desire earnestly^k that each one of you shew the same diligence to the full assurance of hope unto the end; that ye be not sluggish, but imitators of those who through faith and patience^l have been inheritors^m of the promises. For God, having promised to Abraham, since he had no greater to swear by, swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and thus having had long patience he got the promise. For men indeedⁿ swear by a greater, and with them

there are of oaths. The sense is nearly the same: *videtur opus ei, or eis ei or eo*, is said of things.

¹ T. R. adds "labour of," with K L Memph and most; M A B C D P 17 37 47 Am Syrr omit.

^a *doctrinae*. Chrys. and Euseb. both insist on its being a fatherly affectionate desire, not merely *doctrina* or *sermo*. So Theophylact, *quod dicitur deus*. It is an earnest desire after, a longing for anything. Comp. Luke xii. 13. In contrast with that, see Luke xv. 16. So it is used for lust, or earnest desire of nature, in many passages.

^b *perfectionem*, "longsuffering" cf. Jas. v. 7-10. ^c *ἀποκατάστασις* is simply the character. "Who inherit," in English, is either "who have not," which in Greek would be the *ἀριστος*, *ἀριστος*, *ἀριστος*, or "who are now in a state of heirship." The word here refers to the past, but only speaks of the character of the person, but as an actuality.

^d Many omit "indeed," with M A B D P 47 Am Syrr; C E K L 17 37 Memph Theod. have it.

the oath is a term to all dispute, as making matters sure. Wherein^o God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath, that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement who have fled for refuge to lay hold on the hope set before us, which we have as anchor of the soul, both secure and firm, and entering into^p that within the veil, where Jesus is entered as forerunner for us, become for ever^q a high priest according to the order of Melchisedec.

VII. For this Melchisedec, King of Salem, priest of the most-high God, who met Abraham returning from smiting the kings, and blessed him; to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace; without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilated^r to the Son of God, abides a priest continually.^s Now consider how great this [personage] was, to whom [even] the patriarch Abraham gave a tenth out of the spoils. And they indeed from among the sons of Levi, who receive the priesthood,^t have commandment to take tithes from the people according to the law, that is

¹ *ἐν ᾧ*. Many translate "wherein," on which account. I do not see the need of forcing the sense of "in," in which respect.

² *ἐν ᾧ* alone.

³ "Made like," does not, I think, suit here, nor am I content with "assimilated." It is used by Plato of truth and error, "men make error appear like truth;" by Aristotle of men, "making the form of the gods like men." So Melchisedec was in his characteristics assimilated to the Son of God. The "but" is in contrast with what immediately precedes. *ἀριστος*, "chosen," is in direct connection with this Melchisedec; the rest is description.

⁴ "Continually," *ἐν ᾧ* *ἀριστος*, not *ἐν ᾧ* *ἀριστος*. See chap. v. 6; x. 12.

⁵ Some omit, with B D Memph; M A C K L P 17 27 47 Am insert.

⁶ *ἀριστος*, only here and in Luke i. 9. It is the

from their brethren, though these are come out of the loins of Abraham, but he who has no genealogy^u from them has tithed Abraham, and blessed him who had the promises. But beyond all gainsaying, the inferior is blessed by the better. And here dying men receive tithes; but there [one] of whom the witness is that he lives, and, so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes. For he was yet in the loins of his father when Melchisedec met him. If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with it,^v what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron? For, the priesthood being changed, there takes place of necessity a change of law also. For he, of whom these things are said, belongs to^w a different tribe, of which no one has [ever] been attached to^x the service of the altar. For it is clear that our Lord has sprung^y out of Juda, as to which tribe Moses spake nothing as to priests.^z And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec, who has been constituted not according to law of fleshly^{aa} commandment, but according to power of indissoluble life. For it

personal office that a man receives. *ἀριστος*, vers. 11, 12, 14, 24, is the system itself.

⁷ The negative used is *οὐ*, not *μή*. That it is not the mere denial of the fact, but that he was not in a position to have one. Hence I have said, "has no genealogy."

⁸ Or "based upon it."

⁹ *ἀριστος*, has taken part in. But it is the perfect, intimating an abiding character. See note to ii. 14.

¹⁰ Or "arisen." The question is whether in *ἀριστος* there may be allusion to arising, as the sun, or springing up, as a plant; "the branch."

For the branch was translated "dayspring" by the LXX, and the verb is used for both in Greek.

¹¹ T. R. reads "priesthood," with K L 37 Syrr; text M A B C D P 17 47 Am Memph.

¹² *ἀριστος*, with M A B C D L P 17; T. R. reads

¹ Or "advised of."
² Some omit, with M A B C D P 17 37 47 Am Syrr insert.

³ Or "discourse," *ἀριστος*, which includes the thoughts as well as the utterance of them. I do not say "doctrine," because of verse 2, where the word is different, *διδασκαλία*.

⁴ Full growth, *ἀριστος*. "Perfection" is used in Greek for a full-grown man; so v. 14 we have "solid food" is that of a full-grown man; to this the apostle makes allusion here.

⁵ *ἐν ᾧ* *ἀριστος*, "believe in God," so Acts 12. 47, xi. 17, xvi. 31, xxi. 19, Rom. iv. 5, 24—the actual personal object of faith trusted in as such. *ἐν ᾧ* is more "resting on." See note to i. Tim. i. 12.

⁶ Here both these "ands" are a renewal of change, but "to make what is entirely new," from *καὶ*.

⁷ It is a question whether *ἀριστος* is to be connected with *ἀριστος* or *ἀριστος*, that is, absolutely "useful herbs for those," or "herbs useful for those." The principle of stat. om. is applicable I suppose; but I find no case of *ἀριστος* so used.

is borne witness,¹⁸ Thou art a priest
for ever¹⁹ according to the order of
¹⁹ Melchisedec. For there is a setting
aside of the commandment going
before for its weakness and unprofit-
²⁰ ableness, (for the law perfected noth-
ing,) and the introduction of a better
hope by which we draw nigh to God.
²¹ And by how much [it was] not with-
out the swearing of an oath; (for
they are become priests without the
swearing of an oath, but he with
the swearing of an oath, by him who
said, as to him,²² The Lord has sworn,
and will not repent [of it], Thou [art]
priest for ever [according to the order
²³ of Melchisedec²⁴]; by so much Jesus
became surety of a better covenant.
²⁵ And they have been many priests, on
account of being hindered from con-
²⁶ tinuing by death; but he, because of
his continuing for ever,²⁷ has the
priesthood unchangeable.²⁸ Whence
also he is able to save completely
those who approach by him to God,
always living to intercede for them.
²⁹ For such a high priest³⁰ became us,
holy,³¹ harmless,³² undefiled, separated
from sinners, and become higher
³³ than the heavens: who has not day
by day need, as the high priests, first

to offer up sacrifices for his own sins, then [for those of the people; for this* he did once for all [in] having offered up himself. For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.²

VIII. Now a summary* of the things of which we are speaking [is]. We have such a one high priest² who has sat down² on [the] right hand of the throne of the greatness in the heavens; minister of the holy places and of the true tabernacle, which the Lord has pitched, [and²] not man.

For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer. If then^a indeed he were upon earth, he would not even be a priest, there being those^b who offer the gifts according to the law, (who^c serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn

God, to parents; God is merry to us, Christ is
whom they are displayed. Hence however, as
suitable affections towards God practically con-
stitute holiness, it is used in this sense for
holiness.

¹ *innocent*, 'harmless,' is weak: it is 'guileless, without an evil thought.'

Chrys, Origen, Theophyl, and a host of modern critics refer 'this' to the offering for the people 'this last.' It may be so. The sense is evident. Otherwise, as I had long taken it, the sense is 'this offering be made.' Of course for others *habeat quisque suam partem pro se* for all.

* Or 'the chief point.' The difference is small: it expresses what it results in, in the writer's mind, as the substance of the things of which we are speaking. *subiecto* is the present subject which occupies him: it heads up in the

* Or "such a high priest."
 * Or "set himself down," as I. B.
 * T. B. adds "and," with A K L P 37 47 Am 89y.
 Memph: * B D 17 omit.

*T. R. has *yap*: *yap* seems clearer, but the sense of *ole* is much better. *ole* WADP:
Am Memphis: *yap* E K L 37 47.
*T. R. adds 'veloute' with K L 37 47 Serr:

A B D P 17 Am Memphis unit.

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to thee in the mountain.) But now he has got a more excellent ministry by so much as he is mediator of a better covenant, which is established on the footing of better promises.¹ For if that first was faultless, play had not been sought for a second.² For finding fault, he says to them. Behold, days come, saith the Lord and³ I will consummate a new covenant as regards⁴ the house of Israel and as regards⁵ the house of Juda not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and I did not regard them.⁶ saith [the] Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people. And they shall not tease each his fellow-citizen,⁷ and each his brother, saying, Know the Lord because all shall know me in themselves,⁸ from [the] little one [among]

^a *evangelizatus*, formally established as by

* It may be translated 'for finding fault with them he says.' **MADNF** (M D corr. *almsic*) and others have *almsic*. But the dative is *u* with *almsic*, and it seems to me a guess, the thinking the dative connected it with *almsic*.

¹ The 'and' here, I take to be the Hebrew we should say 'that,' of which it has the force

* T.R. reads 'neighbour,' with P.Am. T.
 The translation is 'the companion' or 'fellow'.

by walking, the word here used, in three places Proverbs and two of Jeremiah. Text = A B D L 17 37 47 Syrr Memph.

from selfness; one being knowledge in general the other consciousness in oneself, internal knowledge of a thing.

² Many omit "and their lawlessnesses," with R 37 Am. Month; A D E L P insert.

* T. B. adds "tabernacle," with 47 and many MSS. Monach.

curves $2\pi\alpha$.

them⁹) unto [the] great among
¹² them. Because I will be merciful
 to their unrighteousnesses, and their
 sins and their lawlessnesses¹ I will
¹³ never remember any more.¹⁰ In that
 he says New, he has made the first
 old: but that which grows old and
 aged [is] near disappearing.

IX. The first² therefore also indeed had ordinances of service, and the sanctuary, a worldly one.* For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy³ but after the second veil a tabernacle⁴ which is called Holy of holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted⁵ and the tables of the covenant; and above over it the cherubim of glory, shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.

* Now these things being thus ordered, into the first tabernacle the priest enter at all times, accomplishing th

* The form of words here is greatly disputed. The grammatical order would require it to be translated "the holy universal order;" but the word, it is contended, does not exist with this sense; I have not ventured so to translate it. I doubt it to be the same as *sacrosanctus*, "ornamented," i.e., "the world," from the order which is in it. The tabernacle represented all this order, the pattern of heavenly things. Hence, if *sacrosanctus* be used, a neuter adjective for a substantive, or coined in this use, it would mean "the holy order of the tabernacle, which representeth the vast scene in which God's glory is displayed in Christ." If not, we must say, "and the sanctuary, a worldly one." A worldly sanctuary is not the sense. "A worldly sanctuary." It is no according to regular grammar and the constant usage of the Greek language. There are, II. true examples: Gal. 1. 4 is not, because *ἐκ τῆς σαρκὸς*; *ἀποστολὴς* is one word, so Wines has in John's epistle, v. 19, *a witness abet*. This I should connect *ἐκεῖ* in sense with what follows "the world . . . lies all of it." If 1 John v. 2 & Col. *ἀσκήσει* be correct, it is one word, should be disposed so to take it, and the various readings to have arisen from its being felt to be strictly Greek. 1 Cor. 1. 1, 4, & as Gal. 1. vi. *οὐ κατὰ ἄνθρωπον ἐνεργήσαντες* &c. *οὐ κατὰ ἄνθρωπον ενεργήσαντες*: *ἀπὸ τοῦ οὐρανοῦ* &c. and *ἐκείνη* we are descriptive of the object, *τοῦ αἰένου*.

⁷ services; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors⁸ of the people: the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle⁹ has [its] standing; the which¹⁰ [is] an image for the present time, according to which¹¹ both gifts and sacrifices, unable to perfect as to conscience him that worshipped,¹² are offered, [consisting] only of meats and drinks and divers washings,¹³ ordinances of flesh, imposed until [the] time of setting things right. But Christ being come high priest of the good things to come,¹⁴ by¹⁵ the better and more perfect tabernacle not made with hand, (that is, not of this creation,) nor by¹⁶ blood of goats and calves, but by¹⁷ his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption. For if the blood of goats and bulls,¹⁸ and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh, how much rather shall the blood of the Christ, who by the eternal Spirit

offered himself spotless to God, purify your conscience from dead works to worship¹⁹ [the] living God? And for this reason he is mediator of a new covenant,²⁰ so that death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance. (For where [there is] a testament,²¹ the death of the testator must needs come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.) Whence neither the first was inaugurated without blood. For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This [is] the blood of the covenant which God has enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner with blood; and almost²² all things are purified with blood according to the law, and without blood-shedding²³ there is no remission. [It was]

to the Hebrews, though addressed to Christians on most precious subjects, does not enter into the proper church standing: it once refers to the church as in heaven in chap. xii.

⁸ See here ix, I doubt not at all, characteristic of his coming. He came in that way, his coming being in the power of and characterised by these things; not the place through nor the means by which. See this use of *ἐκ* with the genitive, in Rom. ii. 27. In Rom. iv. 13 we see the transition to this use of it.

⁹ T. R., with K L P 17 37, reads 'bulls and goats'; text A B D 47 Am Memph.

¹⁰ See note * verse 9.

¹¹ Or 'the new covenant.' The absence of the article merely makes it characteristic of him; he is 'new covenant mediator.' But better as in text.

¹² The word translated 'covenant' and 'testament' is the same, *διαθήκη*, 'a disposition' for 'covenant' in connection with God, is a disposition which he has made, on the ground of which man is to be in relationship with him. But verses 12, 17, are a parenthesis, alluding by the bye to another kind of *διαθήκη*.

¹³ Some apply *ἐξ* *αὐτοῦ*, 'almost,' to both parts of the sentence.

¹⁴ That is, 'sins of ignorance,' *ἁγνοίας*.

¹⁵ *ἵνα*, 'which is such as is.'

¹⁶ A B D 17 Am refer 'to which' to *εἰσόδου*, 'image,' reading *καθὼς* for *καὶ* *ὡς*. E K L P 37 47 and most others have *ὡς*. I think the old Latin, though corrupt, must have read *ὡς*. The fathers differ: Chrys. Theod. Theoph. read *ὡς*; Origen and others read *ὡς*. C falls in here. The present time is opposed to the time of setting things right. The tabernacle alone is in view in Hebrews, not the temple; but the fact that offerings were then still made is recognised in what follows. He could not call it the *νέον*, because Messiah was come and he had been crucified; but the carnal ordinances were still offered, so that for the Hebrews it was not *νέον*, 'the age to come.' It was a 'present time,' *καὶ* *ἐν τῷ παρόντι*, in contrast with a time of setting right. The *εἰσόδου* could be only for a present time on earth. The patterns were in the heavens.

¹⁷ 'Worship' is perhaps too strong a word, but 'service' is equivocal. *Ἀσπείρειν* is to approach a god with any prayers, or in any way of offering up a religious service.

¹⁸ T. R. adds 'and,' with B E K L 17 47 Am; A D P 17 Memph omit.

¹⁹ The 'good things to come' are the promised blessings to come in with Christ. The Epistle

necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. For the Christ is not entered into holy places made with hand, figures²⁴ of the true, but into heaven itself, now to appear before²⁵ the face of God for us: nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own; since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice. And forasmuch as it is the portion of men once to die, and after this judgment; thus the Christ also,²⁶ having been once offered to bear the sins of many, shall appear to those that look for him the second time without²⁷ sin for salvation.

X. For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach. Since, would they not²⁸ indeed have ceased being offered, on account of the worshippers

once purged having no longer any conscience of sins? But in these [there is] a calling to mind of sins yearly. For blood of bulls and goats [is] incapable of taking away sins. Wherefore coming into the world he says, Sacrifice and offering thou wilt not; but thou hast prepared me a body. Thou tookest no pleasure in burnt-offerings and sacrifices for sin. Then I said, Lo, I come (in [the] roll²⁹ of the book it is written of me) to do, O God, thy will. Above, saying Sacrifices and offerings³⁰ and burnt-offerings and sacrifices for sin thou wilt not, neither tookest pleasure in (which³¹ are offered according to the law); then he said, Lo, I come to do³² thy will. He takes away the first that he may establish the second; by which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily ministering, and offering often the same sacrifices, which can never take away sins. But he,³³ having offered one sacrifice for sins, sat down³⁴ in perpetuity³⁵ at [the] right hand of God, waiting from henceforth until his enemies be set [for the] footstool of his feet. For by one offering he has perfected in perpetuity the sanctified.³⁶ And the Holy Spirit

²⁴ The heavenly things were the original, 'the pattern,' copied, (viii. 2) and so it was, as said to Moses. Hence they were the view; the tabernacle *ἑστῶτος*, here rendered 'figure,' what answered to it.

²⁵ Literally 'to the face.'

²⁶ T. R. omits 'also,' with a few cursives. *ἄπαρ*, 'apart from,' having nothing more to do with it. The first time He bore our sins, and was made sin (being sinless), but now, having put sin wholly away he then who look for Him, and made them partakers of the whole fruit of his sacrifice to put sin away, He appears to them without having to say, or need to have anything to say, to it. It is *ἄπαρ*, as regards them, by his first coming.

²⁷ T. R. has 'not,' and then the phrase ceases to be a question, but with the same sense: it would read 'since they would indeed have.' Ac. xii. 1550 has the 'not,' but in margin a reading is given without. Bem. 1582 has not it. But the reading is not doubtful.

²⁸ Or perhaps 'chapter,' to which a heading or summary was attached. Some take it as the

summary or contents of the chapter or volume, written on the 'head,' *κεφάλαιον*, of the roll.

²⁹ T. R., with E K L 27 47, reads 'sacrifice and offering'; text A C D P 17 Am Memph.

³⁰ *ἀσπείρειν*, 'which are of that kind that are.'

³¹ T. R. adds 'O God,' with L 37 47 Am Syrr; A C D K P 17 Memph omit.

³² *ἵνα*, 'this one,' with A C D E F 17 47 Am; T. R. reads *ἵνα*, with D³ K L 37.

³³ Or 'set himself down,' *καθίστημι*.

³⁴ *καθίστημι* differs from *καθίστημι*; see note to chap. v. c. Having perfectly completed the work, he had not to get up again to complete it: he could sit down, and abide so, having done all. It is in contrast with the priests standing. They stood daily; he is set down 'for a continuance.' The contracting *καθίστημι* with sacrifice spoils the whole force of the passage.

³⁵ *ἁγιασμένοι* is not 'being,' nor 'having been,' but the objects of this operation, those about whom God was doing thus: *οἱ ἁγιασμένοι*. As to date, *ἁγιασμένοι*, 'we have been sanctified,' verse 13.

also bears us witness [of it]; for after what was said:⁹ This [is] the covenant which I will establish towards¹⁰ them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings;¹¹ and their sins and their lawlessnesses I will never remember any more. But where there [is] remission of these, [there is] no longer a sacrifice¹² for sin.

¹³ Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is, his flesh, and [having] a great priest over the house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with ¹⁴ pure water. Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;) and let us consider one another for provoking to love and good works; ¹⁵ not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near. ¹⁶ For where we sin wilfully after receiving the knowledge¹⁷ of the truth, there no longer remains any sacrifice for sins, but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

⁹ T. R. reads 'was said before,' with K L 37; text = A C D P 17 47 Am Syrr Memph.

¹⁰ 'signs' is constantly so employed in LXX.

¹¹ Or 'minds' cf. vii. 16. = A C D E P 17 47 Am read the singular here, 'mind.'

¹² Literally 'offering,' *epithymia*, as vers. 10, 14.

¹³ *encyclopaedia*, clear and certain knowledge personally.

¹⁴ Or 'unclean,' *swave*, having no holy character.

¹⁵ T. R. reads 'my bonds,' with = E H K L P 37; text = A D 17 47 Am Syrr Memph.

¹⁶ T. R. reads *de carnis*, 'of yourselves,' with a few cursives; = A H Am Memph read *carne*; P omits altogether. Text *carne*, with D K L 17 37 47.

¹⁷ T. R. adds 'in the heavens,' with E K L P 37 47 Syrr; = A D H 17 Am Memph omit. The reading is somewhat uncertain.

¹⁸ Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses: of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common,¹⁹ and has insulted the Spirit of grace? For we know him that said, To me [belongs] vengeance; I will recompense, saith the Lord: and again, The Lord shall judge his people. [It is] a fearful thing falling into [the] hands of [the] living God.

²⁰ But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. For ye both sympathised with prisoners²¹ and accepted with joy the plunder of your goods, knowing that ye have for²² yourselves a better substance,²³ and an abiding one. Cast not away therefore your confidence, which has great recompense. For ye have need of endurance in order that, having done the will of God, ye may receive the promise. For yet a very little while he that comes will come, and will not delay. But the just²⁴ shall live by faith; and, if he²⁵ draw back, my soul does not take pleasure in him.

¹⁸ Some add *perit* here: 'my just [man]'. It is in LXX, but in the Vatican and Sinait MSS. it is placed after *veritas*, so that the sense there is 'the just shall live by faith in me,' and so some authorities read here. I have left the T. R. However there is good authority for introducing *perit*. The sense runs well and is the same: 'my just,' i.e. God's just one, the one he owns as such. = A H Am have *perit*; D K L P 17 37 47 Syrr Memph omit it.

¹⁹ Or 'any one.' I have not introduced 'any one' into the text; but I do not apply the 'he' to a just man who lives. The apostle is contrasting two characters: the one who perishes, and the one who saves, preserves, his life (spiritually, of course). The professing Hebrews were in danger of drawing back. It must be remembered that in the LXX, Hah. ii. 2-4, the phrases are not placed in this order, nor in the Hebrew. In

²⁶ But we are not drawers back to perdition, but of faith to saving [the] soul. XI. Now faith is [the] substantiating²⁷ of things hoped for, [the] conviction²⁸ of things not seen. For in [the power of] this the elders have²⁹ obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that³⁰ which is seen should not take its origin from things which³¹ appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, ³² having died, he yet³³ speaks.³⁴ By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony that he had pleased³⁵ God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out. ³⁶ By faith, Noah, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

the LXX it runs 'If [a man] draw back, my soul does not take pleasure in him; but the just shall live by faith in me.' In the Hebrew the phrase is 'His soul which is lifted up is not upright in him; that is, the proud enemy. It is certain that in what the apostle quotes there is no reference in the word 'he' to the just who lives by faith. The only thing that can be said is, that the writer of the epistle put it after, to change the sense. This I do not believe. It was a separate phrase by itself. All through this epistle, the Hebrews who acknowledged Jesus as Messiah are treated as a people; that is, the whole people accepted on condition of believing. So Peter: 'but are now the people of God.' And here: 'Jesus, that he might sanctify the people with his own blood.' And in the Hebrews you have nothing of the sanctification of the Spirit; but he urges as a practical truth 'the just shall live by faith'; and then, recurring to the previous phrase, which he would not quote as part of the passage, he says *et de cetero* 'Jesus,' and, if he drew back, that is, any one holding this position of a professed believer, but not if he was living by

³⁷ By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where³⁸ he was³⁹ going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise; for he waited for the city which has foundations, of which God⁴⁰ is [the] artificer and constructor. By faith also Sarah herself received strength for [the] conception of seed, and [that]⁴¹ beyond a reasonable age; since she counted him faithful who⁴² promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

⁴³ All these died in faith,⁴⁴ not having received the promises, but having seen them from afar off⁴⁵ and embraced [them], and confessed that they were strangers and sojourners⁴⁶ on the earth.⁴⁷ For they who say such things shew clearly that they⁴⁸ seek [their] country. And if they had called to mind that from whence they went⁴⁹ out, they had had opportunity⁵⁰ to have returned; but now they seek a better, that is, a heavenly; where-

faith in Him. He was not drawing back. In a word, drawing back is one character, living by faith another.

³⁷ Or 'assurance,' 'firm conviction,' *deidnoma*; see chap. iii. 14.

³⁸ T. R. reads 'these things,' for 'that,' with K L 37 47 Am Syrr; text = A D E P 17 Memph.

³⁹ He alludes, I judge, to the voice which called to God from the ground, but supposes this voice yet heard as witnessing to his faith.

⁴⁰ *Abel*, with M A P 17 47 Am Syrr Memph; T. R. with D K L 17, reads *Abelraam*.

⁴¹ Literally 'the.' T. R. puts 'his' in text, with E K L 37 Syrr; 'the,' = A D P 17 47 Am Memph.

⁴² Literally 'is.'

⁴³ T. R. adds 'gave birth to a child,' with E K L P 37 47 Syrr; = A D 17 Am Memph omit.

⁴⁴ Or 'according to (good) faith,' that is, having only the promise and not the fulfillment.

⁴⁵ T. R. adds 'and been persuaded of them,' with a few cursives only.

⁴⁶ Or 'land.'

⁴⁷ T. R. reads 'came,' with K L 37 47; text = A D E P 17.

fore God is not ashamed of them, to be called their God; for he has prepared for them a city.

- ¹⁷ By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself^a the promises offered up his only begotten [son],
¹⁸ as to whom it had been said, In Isaac shall thy seed be called: counting that God [was] able to raise [him] even from among [the] dead, whence also he received^a him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come.
¹⁹ By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff. By faith Joseph [when] dying^a called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.

- ²⁰ By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king. By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter; choosing^a rather to suffer affliction along with the people of God than to have [the] temporary pleasure of

- sin; esteeming^a the reproach of the Christ greater riches than the treasures of^a Egypt, for he had respect to the recompense. By faith he left Egypt, not fearing^a the wrath of the king; for he persevered, as seeing him who is invisible. By faith he celebrated^a the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

- ²¹ By faith they passed through the Red sea as through dry land;^a of which the Egyptians having made trial were swallowed up.

- ²² By faith the walls of Jericho fell, having been encircled for seven days.

- ²³ By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in^a peace.

- ²⁴ And what more do I say? For the time would fail me telling of Gideon, and Barak, and Sampson, and Jephthah, and David and Samuel, and of the prophets: who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths, quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weak-

ness, became mighty in war, made [the] armies of strangers give way.

- ²⁵ Women received their dead again by resurrection; and others were tortured,^a not having accepted deliverance, that they might get a better resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.
²⁶ They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated, [of whom the world was not worthy,] wandering in deserts and mountains, and [in] dens and caverns of the earth.

- ²⁷ And these all, having obtained witness through faith, did not receive the promise, God having foreseen some better thing for^a us, that they should not be made perfect without us.

- XII. Let us also therefore, having so great a cloud of witnesses^a surrounding us, laying aside every weight, and sin^a which so easily entangles^a us, run with endurance the race that lies before us, looking stedfastly^a on Jesus the leader^b and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down^a at the right hand of the throne of God.
² For consider well^a him who endured so great contradiction from sinners

- against himself, that ye be not weary, fainting in your minds. Ye have not yet resisted unto blood, wrestling against sin. And ye have^a quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him; for whom [the] Lord loves he chastens, and scourges every son whom he receives. ³ Ye endure for^a chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not? But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons. Moreover we have had the fathers of our flesh as chasteners, and we revered [them]; shall we not much rather be in subjection to the Father of spirits, and live? For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.^a But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.

- ⁴ Wherefore lift up the hands that hang down, and the failing knees; and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed. Pursue peace with all, and holiness,^a without which no one

^a It is not here *active* but *deceitful*, *seductive*, *enticing* is to receive passively, sometimes actively, or 'to take'; but in *deceitful* there is more of the will or action of the person receiving. *seductive* is in New Test. only used here and in Acts xviii. 7. Publius received, 'took.' Paul and his company into his house. It has the sense of taking on oneself physically, or as a debt or responsibility.

Polybius, it seems, gives it the sense of 'expecting,' 'awaiting,' and Dion. Hal. 'waiting till one gets.' *Antiquities*, *ant' alch' women*, *crucifies*, *adornates*. I might have thought it might mean to await, but the artist's participle makes this, I think, impossible. The thought, I apprehend, is, that Abraham's own mind had taken up and appropriated the promises, and yet he gave up Isaac. It was not merely they were given and taken away, with which he had nothing to do; but he had adopted them by faith in his heart, and trusted God enough to give them up according to flesh. I would have said 'taken on himself,' but there would be too much of his own will.

^a *seductive*. I think the force of *seductive*, thus applied, is to get back what one had, or belonged to one, when it might have seemed lost for ever. So it is used by Polybius, Josephus, and others. The sense I think quite certain in its application to Isaac's sacrifice. The artist is constantly

used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

^b Here, *receptor*, strictly 'ending life.'

^c These are artists, but in English the present participle is joined to the perfect sense as characterizing the action. 'He refused . . . choosing'; 'he refused . . . having chosen' would make a different time of it, not the same. In Greek all is referred to the time of speaking; in English there is no time for the accessories, they are characteristic motives.

^d T. R. reads 'in,' with (A 17) 37 and other cursives; text B D K L P 47 Syr Memph. A 17 *Acquiesce*.

^e Here and in verse 17, as to the offering Isaac, the verbs are in the perfect; this is remarkable. The other facts are generally passing facts, part of the whole history; these are of standing significance, either setting figuratively the believer on a new ground, or were continued till the time of the epistle: 'by faith Abraham has offered . . . by faith he has kept the passover,' only this is not possible in English. It was not external continuance, for the blood sprinkling was only once.

^f T. R. with K L P 37, omits *ye*, 'land'; B A D 17 47 Am Syr-Pet Memph have it.

^g Literally 'with,' *peris*.

^h *traveller*. Some understand it as 'bent' [to death]. But see 2 Mac. vi. 19: compare vi. 2.

ⁱ *scip*, but *scip* is practically so used, as chap. xii. 18.

^j Witness, in English, has two senses: 'seeing,' so as to be able to bear witness, and 'giving testimony to.' The last only I apprehend in Greek, *apores*. I do not believe that it has the sense of 'spectator,' *scip*, here or anywhere; the *scip* *apores* may run on this thought, but the apostle seems to say 'a cloud of spectators, who are witnesses to this truth of living by faith.'

^k Or 'the sin.'

^l Or 'bonds,' *vincula*.

^m *adversary* has the force of looking away from other things and fixing the eye exclusively on one.

ⁿ *apores*. See Acts iii. 15, note.

^o *scip*, the perfect. T. R. reads *scip*, *scip*, with some cursives.

^p *scip*, 'to weigh so as to judge its value,' and sometimes in comparison with other things.

^q Some read this as a question: 'and have ye?' The 'quite,' implied by *scip* of *scip*, would dispose me to do so.

^r T. R., instead of *scip*, reads *scip*. 'If ye endure chastening,' with many cursives; text B A D K L P 17 37 47 Am Syr-Pet Memph.

^s Or 'as,' that is, as chastening, not as wrath. See *Black* and *Delitzsch*. All ancient MSS., translations, and citations have it thus. Nor do I see that verse 8 makes the least difficulty.

^t *scip*, 'holiness,' the quality itself. It is the only time this word occurs.

^u *scip*. The practical effort produced, not the quality, but the character in activity. Christ was declared Son of God with power according to the Spirit of holiness, *scip* (its nature and

¹³ shall see the Lord: watching lest [there be] any one who lacks^a the grace of God; lest any root of bitterness springing up trouble [you], and ¹⁴ many be defiled by it; lest [there be] any fornicator, or profane person, as Esau, who for one meal sold his birthright; for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it^b earnestly with tears.

¹⁵ For ye have not come to [the mount^c] that might be touched and was all on fire, and to obscurity, and darkness, and tempest, and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined^d [the] word being addressed to them any more: (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned;^e and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;) but ye have come to mount Zion; and to [the] city of [the] living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; and to [the] assembly of the firstborn [who are] enregistered in heaven; and to God,

judge of all; and to [the] spirits of just [men] made perfect; and to Jesus, mediator of a new^f covenant; and to [the] blood of sprinkling, ²² speaking better^g than Abel. See that ye refuse^h not him that speaks. For if those did not escape who had refusedⁱ him who uttered the oracles on 'earth, much more we who turn away from him [who does so] from heaven: whose voice then shook the earth; but now he has promised, saying, Yet once will I shake^j not only the earth, but also the heaven.

²³ But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain. Wherefore let us, receiving a kingdom not to be shaken, have grace,^k by which let us serve God acceptably with reverence^l and fear.^m

²⁴ For also our God [is] a consuming fire.

XIII. Let brotherly love abide. Be ¹ not forgetful of hospitality; for by it some have unawares entertained angels. Rememberⁿ prisoners, as bound with [them]; those that are evil-treated, as being yourselves also ² in [the] body. [Let] marriage [be held] every way in honour,^o and the bed [be] undefiled; but^p fornicators and adulterers will God judge. [Let

quality), by resurrection. See notes to 1 Cor. i. 30, and 1 Thess. iv. 7.

^a *careceat* and. Eccles. vi. 2. I think, decides the force of the words here: *one forma carere est quæ alius non carere se debet*, 'his soul does not lack anything he desires.'

^b 'The blessing.' It is matter of fact that what he sought in Genesis was a blessing.

^c T. R. has 'mount' in text, with D K L P 37, after *ἐκτενάζοντες*; M A C 17 47 Am omit.

^d Excluding themselves declined, *ἐκκρίνοντες*. Compare Luke xiv. 18 for the word. See ver. 23.

^e T. R. adds 'or shot through with a dart,' with a few cursives.

^f The words 'and,' *καὶ*, give the division very distinctly here.

^g New (*νέος*) is not the usual word for new covenant here, which is *καινός*. This last is in contrast with the former one. *νέος* is 'new' in the sense of fresh, new in character, youthful.

^h *καὶ* *ἀποδοῦναι*, 'the new man,' i.e. it is not the old; *νέος*, it is not grown old.

ⁱ Or 'a better thing,' but it is rather adverbial. T. R. reads 'better things,' with 17 47 and some cursives; text uncials, version, &c.

^j Same word as verse 19, translated 'excusing

themselves, declined,' *ἐκκρίνοντες*.

^k T. R. reads 'on the earth,' with a few cursives.

^l T. R. reads 'I shake,' with D K L P 37; text M A C M 17 47 Am Syr-Pet Memph.

^m Or 'let us be thankful,' *ἐκτενάζοντες*.

ⁿ Or 'guilty fear,' *καταδουλοῦντες*; see note to chap. v. 7.

^o T. R., with K L 37 47 Am, reads 'with respect and reverence'; text M A C D 17 Syr-Pet Memph.

^p See note to ii. 8.

^q Or, as some, 'marriage is honourable in all,' or 'every way honourable,' but the latter part of the clause is difficult so to translate without an article before *καί*, *καὶ*, the absence of which makes *καί* *καί* a predicate, and not a characteristic adjective. On the other hand, *καί* is not simply that the marriage is to be respected when in it, and kept pure, but that the *καί* itself was to be held in honour. In purity of walk that was done by the married no doubt, but not in every case.

^r Many read 'be,' with M A D M P Am Memph; M C K L 17 37 47 Syr-Pet.

your] conversation [be] without love of money, satisfied with [your] present circumstances; for he has said, I will not leave thee, neither will I forsake thee. So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?

¹ Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.^a Jesus Christ [is] the same yesterday, and to-day, and to the ages [to come].^b

² Be not carried away^c with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been profited by [them]. We have an altar of which they have no right to eat who serve the tabernacle; for of those beasts whose blood is carried [as sacrifices for sin^d] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.

³ Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate: therefore let us go forth to him without the camp, bearing his reproach: for we have not here an abiding city, but we seek the coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is,

[the] fruit of [the] lips confessing his name. But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices God is well pleased. Obey your leaders, and be submissive: for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.

⁴ Pray for us: for we persuade ourselves^e that we have a good conscience, in all things desirous to walk rightly. But I much more beseech [you] to do this, that I may the more quickly be restored to you.

⁵ But the God of peace, who brought^f again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power^g of] the blood of [the] eternal covenant,^h perfect you in every good work to the doingⁱ of his will, doing^j in you what is pleasing before him through Jesus Christ; to whom [be] glory for the ages of ages. Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.

⁶ Know that our^k brother Timotheus is set at liberty; with whom, if he should come soon,^l I will see you. Salute all your leaders, and all the saints. They from Italy salute you. Grace [be] with you all. Amen.^m

^a I.e. 'conduct,' *ἀναγωγή*.

^b Literally 'considering the issue of the conversation of whom, imitate the faith.'

^c T. R. reads 'carried about,' with K L 47; text M A C D M P 17 37 Am Syr-Pet Memph.

^d A omits 'as sacrifices for sin.'

^e T. R. reads 'are persuaded' or 'trust,' with K L 47 Am; text M C D M P 17 37 Am.

^f Here we have the article and participle as characterising, without relation to time, as often: 'the bringer again.'

^g Or 'in virtue of,' *ἐν*.

^h See *Heb.* xxi. 26.

ⁱ To the doing, *ἐν τῇ πράξει*, *ποιῶν*, 'to the having done it.'

^j Or 'producing'; it is here the present, *ποιῶν*, 'God working in them continually.'

^k T. R. reads 'the,' with K L 47; text M A C D M 17 37 47 Am Syr-Pet Memph.

^l *ἔρχομαι*, 'come,' rather than perhaps 'may,' cf. John xii. 27; 1 Tim. iii. 14; also *ἀναίρει*, 2 Tim. i. 18.

^m M 17 omits 'Amen.'

EPISTLE OF JAMES.

I. James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting. Count it all joy, my brethren, when ye fall into various temptations, knowing that the proving of your faith works^a endurance. But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing. But if any one of you lack wisdom, let him ask of God, who gives to all freely^b and reproaches not, and it shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; for let not that man think that he shall receive anything from the Lord; [he is] a double-minded man,^c unstable in all his ways. But let the brother of low degree glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will pass away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the

comeliness of its look has perished; thus the rich also shall wither in his goings. Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He^d has promised to them that love him.

Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one. But every one is tempted, drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.

Do not err, my beloved brethren. Every good gift^e and every perfect gift comes down^f from above, from the Father of lights, with whom is no variation nor shadow of turning. According to his own will^g begat^h he us by the word of truth, that we should be a certain firstfruits of his creatures.

So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for man's

^a *scenepdigenas*. See ver. 10.
^b *dokeas*. Of men we might say 'unaffectedly,' with a readiness of heart which does not make a great matter of it, or a case of great consideration: the want is there, and the heart answers without a second thought. It is attempted to be distinguished from *doem*, xii. 8, but why I know not. I had thought of 'readily,' but it does not give the thought of simplicity without a thought behind, as much as 'freely.'

^c I take here *dois dokeas* in opposition, not with *dois dokeas*, but with *dois dokeas*, 'he that doubts' (ver. 6), and verse 7 as practically a parenthesis. (See chap. iii. 8, for an analogous form.) I do not think the sense bears a direct connection with verse 7; whereas verse 8 is a moral explanation of the figure of verse 6. The style of James is characterized by these aphorisms and therefore anaphoric sentences: see ver. 20 as an example.

^d T. R. reads 'the Lord,' with K L P 31; C has *exone* without *h*. 13(?) Am. Memph. read 'God'; text M A B.

^e Here *dois*, then *dokeas*, very nearly the same: strictly *dois* is 'the giving,' *dokeas*, 'the thing freely given.' But in English 'gift' is both the giving, and the thing given, the character of the act.

^f That is its true character, *dois scenepdigenas*, but expressed in English by 'comes down.' See chap. iii. 15.

^g Having so purposed^g or 'willed it,' *dois dokeas*. It was the fruit of his own mind, and so a free gift.

^h *dois dokeas*. In the uncertainty of the text here I have left it as it is, *dois*, 'so that.' (D) A B C Ital Vulg. Memph. read *dois*, 'ye know,' or 'know ye.' It, with M B C P Am. Memph., &c. be added after *dois*, before *dois dokeas*, we must say 'ye know,' Ital. Memph. read 'know ye'; Vulg. 'ye know'; A adds *dois* after *dois*, and has *dois dois* instead of *dois dois*. De Wette and Tisch. 7th ed. have *dois*, Tisch. 8th ed. has *dois*. Ital and Vulg. both add *dois* (do) after *dois*. It is very likely 'ye know' or 'know ye' is the right reading. M had *dois*, but it is corrected to *dois*. *dois* K L P 31 and nearly all others.

ⁱ Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

wrath does not workⁱ God's righteousness. Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls. But be ye doers of [the] word and not hearers only, beguiling yourselves. For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face in a mirror; for he has considered himself and is gone away, and straightway he has forgotten what he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not^j a forgetful hearer but a doer of [the] work, he shall be blessed in his doing. If any one^k think himself^l to be religious, not bridling his tongue, but deceiving his heart, this man's religion is vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

II. My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel, and ye look upon him who wears the splendid apparel, and say, 'Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool; have ye not^m made a difference among yourselves, and become judges havingⁿ evil thoughts? Hear, my beloved brethren: Has not God chosen

the poor as to the^o world, rich in faith, and heirs of the kingdom, which he has promised to them that love him? But ye have despised the poor [man]. Do not the rich oppress you, and [do not] they drag you before [the] tribunals? And [do not] they blaspheme the excellent name which has been called upon you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost^p not commit adultery, but killest, thou art become a transgressor of [the] law. So speak ye, and so act, as those that are to be judged by [the] law of liberty; for judgment [will be] without mercy to him that has shewn no mercy.

Mercy glories over judgment. What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him? Now if a brother or a sister is naked and destitute of daily food, and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the body, what [is] the profit? So also faith, if it have not works, is dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith

^a Work out as an effect, *scenepdigenas*. M A B 31 have *exone* simply.

^b T. R. reads 'he not being,' adding *dois*, with K L P 31 and many others; M A B C 13 Am. Memph. omit.

^c T. R. adds 'among you,' with K L 31 and others; M A B C P 13 Am. Syrr. Memph. omit.

^d Or 'seem,' *dois*, of 1 Cor. x. 12.

^e T. R. adds 'to him,' with K L P 31 and others; Am. Memph.; M A B C 13 omit.

^f T. R. adds 'also,' with K L P 31; M A B C 13 Am. Syrr. Memph. omit.

^g Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

^h T. R. reads 'this,' with a few cursives; Am. with a cursive, has 'in this world.' This is omitted by M A B C K L P 13 31 Syrr. Memph. K L P 13 31 and many others; Memph. read 'of the world.'

ⁱ T. R. reads 'shalt,' with K and many cursives; Am. text M A B C.

^j T. R. reads 'shalt kill,' with K and others; Am. text M A B C.

^k T. R. adds 'And,' with some cursives. A Am. have *dois*. The readings vary as to the form of *scenepdigenas*. Text M B C K L 13 31 Memph.

^l Or 'warm and fill yourselves.'

without^a works, and I from my works
¹⁹ will shew thee my faith. Thou believest
 well. The demons even believe, and
²⁰ tremble. But wilt thou know, O
 vain man, that faith without works
²¹ is dead? Was not Abraham our
 father justified by works when he
 had offered Isaac his son upon the
²² altar? Thou seest that faith wrought
 with his works, and that by^a works
²³ faith was perfected. And the scrip-
 ture was fulfilled which says, Abra-
 ham believed God, and it was reckon-
 ed to him as righteousness, and he
²⁴ was called Friend of God. Ye see^a
 that a man is justified on the princi-
 ple of^b works, and not on the principle
²⁵ of^c faith only. But was not in like
 manner also Rahab the harlot justi-
 fied on the principle of^b works, when
 she had received the messengers and
 put [them] forth by another way?
²⁶ For as the body without a spirit is
 dead, so also faith without works is
 dead.

III. Be not many teachers, my brethren, knowing that we shall receive ² greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to ² bridle the whole body too. Behold,² we put the bits in the mouths of

the horses, that they may obey us, and we turn round their whole bodies.
 4 Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little^a a fire, how large a wood^b it kindles! and the tongue [is] fire, the world of unrighteousness;^c the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell. For every species both of beast and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;^d but the tongue can no one among men tame; [it is] an unsettled^e evil,^f full of death-bringing poison. Therewith bless we the Lord and Father,^g and therewith curse we men made after [the] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.
 11 Does the fountain, out of the same opening, pour forth sweet and bitter?
 12 Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water,^h

* T. R. reads 'from thy works,' with K L; #A B (C) P 18 (31) Am. Socy. Memph. have *gwor*, 'without.' O 31 add 'thy.'

* I have left 'dead,' with W A K L P 13 31 Am
Byrr Memph. H C have days, 'fruitless, null,
and inoperative.' It may be right, the sense is
little different. Though, has read.
* *de*, translated 'from' in verse 18.

* T. R. reads "see ye then," with K L 51 and others; W A B C P 13 Am 8yrr Memph omit. If *see* be left out, it is better to read *go* as an indicative, "ye see."

* Or 'by, i.e.
 * H A R K L. 1381 read *el de*, and Ital Vulg *el*
zufen, C and Pld, T. R. *de*, with a few cursives
 Syrr. I see no proof that it is not an Italicism;
 however, if we read *el de* we must translate 'but
 if we put the bits in the mouths of the horses . . .
 we turn round also.' De Witte however says
 there is no apocrypha. The sense is the same.

*H B C P Am have *gagoo*; A C² K L 13 11
Syr Memphis *gagoo*. Probably *gagoo* is right as
being the more difficult reading, but in the
series of *gwanfulus*, for which Lucian Hermet is
quoted: but?

* I have translated 'a wood' (the same English idiom as 6As). It may otherwise, with Jerome and many, be taken for 'materials'; the connection of *desidera* decides me, (see *Wetstein in loc.*) otherwise the use of 6As in LXX, particularly Apocrypha, would lead me to say 'matter', or 'materials', according to the sacramental, and specially gnostic use of it.

* T. H. adds 'thus,' with L P 1531 and other survivors; & A B C K Am Syrr Mss omitt.

* T. R. reads 'unrestrainable,' with C K L 31 and others Syrr; text H A B P Am (Memph.).

Or perhaps 'the Lord and [the] Father,' 'T. R.'s words 'God and Father,' *the One and various*.
 A B C P 12 Monph have *signa*; K L 32 and
 others Am Theoph. Ac. have *One*. But the form
 of the phrase must be noted; it is one-articled with
 two nouns, and so they are in some respect one,
 perhaps here only in respect of the blessing.
 'Lord,' though used as a name for Jehovah, is
 not used that I remember for 'the Father.'

* T. R. reads 'thus no mountain [can] produce
salt and sweet water,' with K. L. P. and others;
rest (w) A. B. C. (13 Am). # 13 Am add *strict*,
'thus.'

18 Who [is] wise and understanding
among you; let him shew out of a
good conversation his work in meek-
14 ness of wisdom; but if ye have bitter
emulation and strife in your hearts,
do not boast² and lie against the
16 truth. This is not the wisdom which
comes down from above, but earthly,
10 natural, devilish. For where emulation
and strife [are], there [is] dis-
17 order and every evil thing. But the
wisdom from above first is pure,
then peaceful, gentle, yielding, full
of mercy and good fruits, unquestio-
18 ning,¹ unfeigned. But [the] fruit of
righteousness in peace³ is sown for
1 them that make peace. (IV.) Whence
[come] wars and whence⁴ fightings
among you? [Is it] not thence,—
from your pleasures,⁵ which war in
2 your members? Ye lust and have
not; ye kill and are full of envy, and
cannot obtain; ye fight and war; ye
3 have not because ye ask not. Ye ask
and receive not, because ye ask evilly,
that ye may consume [it] in your plea-
4 sures. ⁶Adulteresses, know ye not
that friendship with the world is
enmity with God? ⁷Whoever there-
fore is minded to be [the] friend of
the world is constituted enemy of

¹ Or 'conduct,' *ἀγωγή*. It is 'conversation' in the ancient sense, as 1 Tim. iv. 12. Ac.

as with 'lie.'

¹ Or "uncontentious," *shānteswā*, that is, in contrast with contentious professions to wisdom, practical righteousness bears the fruit of peace for those who make peace.

*T. R. adds 'and, with K L 31 and others; at A B C P 13 Am Memphis comm.

* Or 'the fruit of righteousness is sown in peace, for.' But I prefer the text.

* T. R. omits the second 'whence,' with K L. Am; & A B C P 13 31 *Memph* insert.

P. 460n1. I see no reason to change "pleasures" into "lusts;" there is an additional idea, the

satisfaction the heart feels in satisfying, or rather gratifying, lust.

⁹ T. R. adds 'yet,' with a few cursives; & P and many cursives Am Syrr Mouth read *enl*.

¹ T. R. adds 'Adulterers and,' with K L P 31.

and many others; M A B 15 cm. Am and ver-
sions have only the masculine.

"Literally 'the friendship of the world is enmity of God,' but it is the state as between

the parties, in English 'with.' In what follows, the same construction in Greek, it is taken up

1 God. Think ye that the scripture
speaks in vain? Does the Spirit
which has taken his abode in us de-
sire enviously? But he gives more
grace. Wherefore he says, God sets
himself against [the] proud, but gives
grace to [the] lowly. Subject your-
selves therefore to God. *Resist the
devil, and he will flee from you.
Draw near to God, and he will draw
near to you. Cleanse * [your] hands,
sinners, and purify [your] hearts, y
double-minded. Be wretched,* and
mourn, and weep: let your laughter
be turned to mourning, and [your]
joy to heaviness. Humble your-
selves* before [the] Lord,* and he
shall exalt you.

Speak not against one another, brethren. He that speaks against [his] brother, or^s judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer of [the] law, but judge.^s One is the lawgiver and judge,^s who is able to save and to destroy: but^s who art thou who judgest thy^s neighbour?

Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year^s there, and

o encarnação,

I have, with some hesitation, translated this message as above. I cannot find that desire is used in a good or holy sense of jealousy. The application to what precedes is evident. If not thus translated, we must say "Or think ye that the scripture says in vain, The Spirit which has abided in us desires ardently with us?"

* Many add 'But' here, with H A B 1331 Am
Hemph; K L P and others omit.

* "Have it done," not "be doing it," aorist, not present. All the imperatives are in the aorist.

* T. R. adds the article before 'Lord,' with L

⁷ T. R. reads 'and,' with K L 31; text μ A B

* T. R. omits 'and judge,' with K L and others.

* T. H. omits "but," with some versions and

only cursives; # A B K L P 13 St. Am 8yrr
length insert.

⁶ Literally 'the neighbour.' T, E, reads 'another,' with K L M; text & A B P 13 Am Syrr

* T. R., with A K L 13 SI 84rr. made 'one

car; M B P Am Memphis omit *ere*, "one."

¹⁴ tattle and make gain, ye who^a do not know what will be on the morrow, ([for^b] what [is] your life? It is^c even a vapour, appearing for a little while, and^d then disappearing.)
¹⁵ instead of your saying, If the Lord should [so] will and we should live.
¹⁶ we will also do this or that. But now ye glory in your vanities: all such glorying is evil. To him therefore who knows how to do good, and does it not, to him it is sin.

V. Go to now, ye rich, howling over your miseries that [are] coming upon [you]. Your wealth is become rotten, and your garments moth-eaten. Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in [the] last days. Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord of sabaoth.^e Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as^f] in a day of slaughter; ye have committed, ye have killed the just; he does not resist you.

Have patience,^g therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the] early and [the] latter rain. Ye also have pa-

tience;^h establish your hearts, for the coming of the Lord is drawn nigh.
⁸ Complainⁱ not one against another, brethren, that ye be not judged.^j Behold, the judge stands before the door.
¹⁰ Take [as] an example, brethren, of suffering and having patience,^k the prophets, who have spoken in the name of [the] Lord. Behold, we call them blessed who have endured.^l Ye have heard of the endurance^m of Job, and seen the end of the Lord: that the Lordⁿ is full of tender compassion and pitiful.

¹² But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.

¹³ Does any one among you suffer evil? let him pray. Is any happy? let him sing psalms. Is any sick among you? let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil in the name of [the] Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, he shall be forgiven him. Confess therefore^o your^p offences to one another, and pray for one another, that ye may be healed. [The] fervent^q supplication of the righteous [man] has much power. Elias was a man of like passions to us, and he prayed with prayer that it should not rain:

elsewhere translated 'long-suffering.'

^a P A B P Am Syrr read 'who have endured,' *endurentes*, for *endures*; 'who endure,' the reading of T, R, with K L 31 Memph.

^b Invariant.

^c K L 31 omit; P A B P 13 Am and versions have it.

^d T, R, omits 'therefore,' with L 31 32 and many others; also P A B P 13 Am Memph insert.

^e Lit. 'he.' Many, with P A B P 13 Am Memph, read 'sins.' T, R, has 'offences,' with K L 31 and others; L Am Syrr Memph add *to* 'you.'

^f Or 'operative,' *sympetuous*. This word parallels all the crises. It is not equivalent to *sympathy*, it is a participle with the active sense of working effectively, constantly found in the New Testament. The English Version has combined the two, 'effectual' and 'fervent.'

and it did not rain upon the earth three years and six months; and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.
¹⁹ My^r brethren, if any one among

but it is hardly both. I do not think it is wrought by spiritual power. It is rather the person who is *sympetuous*, 'an earnestness.' Wahl gives cases from the classics of 'fervent.'

you err from the truth, and one bring him back, let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.

and Weinstein one from Eustath. on Odyssey for *sympetuous*.

^r T, R, omits 'my,' with L and others; P A B K P 13 Am Syrr Memph insert.

FIRST EPISTLE OF PETER.

I. Peter, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to [the] foreknowledge of God [the] Father, by sanctification^a of [the] Spirit, unto [the] obedience and sprinkling of [the] blood^b of Jesus Christ: Grace to you and peace be multiplied.
⁴ Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus Christ from among [the] dead, to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,^c who are kept guarded by [the] power of God through faith for salvation ready to be revealed^d in [the] last time.^e Wherein^f ye exult, for a little while at present, if

needed, put to grief by various trials,^g that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour^h in [the] revelation of Jesus Christ: whom, having not seen,ⁱ ye love; on^j whom [though] not now looking but believing ye exult with joy unspeakable and filled with^k the glory,^l receiving the end of your^m faith, [the] salvation of [your] souls.ⁿ Concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched^o out; searching what, or what manner, of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories^p after those. To whom it was revealed, that not to themselves but to you^q

^a *sympetuous*, as in 2 Thess. ii. 13. See also notes to 1 Cor. i. 30; 1 Thess. iv. 7, and Heb. xii. 14.

^b I have no doubt whatever that 'Jesus Christ' is in connection with 'obedience,' as well as with 'sprinkling of the blood.'

^c T, R, (not Stephens) reads 'for us,' with a few cursives.

^d The reader will remark how the article is everywhere left out in the original Greek here, making it all characteristic and descriptive.

^e Or 'in which [time],' *in* *q*, either in general, or agreed with 'time.'

^f *Temptations, temptation*.

^g T, R, reads 'honour and glory,' with K L P and others; text P A B C 13 31 Am Memph.

^h P B C read 'not seeing.'

ⁱ *as* *de* does not, I think, refer to *sympetuous*, 'ye exult,' it would be *ex* *q*, as in ver. 6. It may refer to both the participles, 'looking' and 'believing,' which, I think, is the natural construction.

^j If not, it is connected with the first, *sympetuous*; the participles are then, as often, causative.

^k Filled with the glory, literally 'glorified.'

^l B omits 'your.'

^m Literally 'salvation of souls,' in contrast with temporal deliverances, to which, as Jews, they were accustomed to look.

ⁿ T, R, reads 'us,' with K Memph; 'you,' P A B C L P 13 31 Am.

^a *sympetuous*, 'who are such as do not.'

^b P B omits 'for.'

^c Or perhaps 'ye are.' The copies vary between *vere*, *vere*, *vere*. B has *vere*. L 31 Am, as T, R, have *vere*; A K P 13 Am Syrr *vere*. B omits *vere* *vere*.

^d *vere*, with P A B K; the readings vary. T, R, has *vere*, with 13 and other cursives.

^e i.e. Jehovah of hosts.

^f T, R, has *de* in text, with K L 31 Syrr, P A B P 13 Am Memph omit.

^g *sympetuous*, *sympetuous*; see note to iv. 8.

^h Literally 'glorified.'

ⁱ T, R, reads 'condemned,' with a few cursives.

^j T, R, adds 'my,' with K L 31 Memph. Otherwise text, with A B P 13, as in text. P reads *de*, see the *sympetuous*.

^k Having patience, *sympetuous*, as Heb. vi. 12.

they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by^c [the] Holy Ghost, sent from heaven, which angels desire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ; as children of obedience, not conformed^d to [your] former lusts in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversation; because it is written, Be ye holy, for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers, but by precious blood, as of a lamb without blemish and without spot,^e [the blood] of Christ, foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end^f of times for your sakes, who by him do believe^g on God, who has raised him from among [the] dead and given him glory, that your faith and

¹² hope should be in God.^h Having purified your souls by obedience to the truthⁱ to unfeigned brotherly love, love one another out of a pure^j heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.^k Because all flesh [is] as^l grass, and all its glory^m as [the] flower of grass. The grass has withered and [itsⁿ] flower has fallen; but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word,^o that by it ye may grow up to salvation,^p if indeed ye have tasted that the Lord [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious, yourselves also, as living stones, are being built up^q a spiritual house,^r a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. Because^s it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him^t shall not be put to shame.

^a T. R. reads 'all the glory of man,' with K L P 31; ^b *ἀντι* A B C 13 Am Syrr Memph; ^c *ἀντι* M. ^d Its is doubtful. If not genuine we must read 'the.' M A B 13 Am Syrr omit.

^e No word is satisfactory here for *ἀντι*; for though it doubtless has the sense of 'suited to the rational faculties'—the mind in contrast with the body—yet I believe there is allusion to the word *ἀντι*. I have added 'of the word' to mark this allusion.

^f T. R. omits 'to salvation,' with L and many others; M A B C K P 13 31 Am Syrr Memph insert.

^g Or, with some, 'be ye built up,' or 'build yourselves up.' But the text is, I doubt not, right.

^h Many good authorities, as M A B C Memph, read 'for a holy priesthood,' adding *εἰς*, but I rather take it for a gloss. T. R., with K L P 13 31 and most others Am.

ⁱ T. R. reads 'Wherefore also,' with a few cursives.

^j Or 'trusts in it,' which is perhaps preferable; but it means of course Christ. But 'believe in' is the same word.

¹³ To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,^k and a stone of stumbling and rock of offence;^l [who] stumble at the word, being disobedient,^m to which also they have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light; who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.ⁿ

¹⁴ Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which^o war against the soul; having your conversation honest among the Gentiles, that [as to that] in which^p they speak against you as evildoers, they may through [your] good works, [themselves] witnessing^q [them], glorify God in [the] day of visitation.

^k Or 'is become chief corner stone.' ^l Literally 'fall trap,' as Rom. ix. 33; 1 Cor. i. 23.

^m On the whole I prefer 'stumble at the word, being disobedient,' to 'stumble, being disobedient to the word.' It takes up *ἀντι*, absolutely, used in the same manner in ver. 7.

ⁿ I have endeavoured to express the perfect and sort: *ἀκροαμένους* and *ἀκροατορας*.

^o *ἀντι*, which have this character, not simply *εἰς*, which.

^p It is used for time (Mark ii. 19, John v. 7); still with the idea 'in the state of things in which.' In Rom. viii. 3, it has practically the sense of 'inasmuch as, considered in that view.' In Rom. ii. 1, xiv. 22, it is 'wherein,' but not strictly, I judge, in the latter case, nor here. In both it is more than 'wherein'—viewed in that light in which, 'considered in that view,' 'in that respect in which.' 'Whereas' is more contrast, without reference to the object of *εἰς*. That does not do exactly; it is too vague; 'wherein' a little too precise. He does not mean in that particular thing exactly, but in respect of that very walk and course of conduct.

^q T. R., with A K L P 13 and others, reads 'having witnessed,' text M B C 31 Am Syrr.

^r M A B C 13 Am Memph omit 'therefore.'

^s *ἀντι* *ἀντι* has the article here, as showing that it is not 'some men who are foolish,' but that men (not Christians) are so, are known in that character. *εἰς* stands for all—*ἀντι* for the character of all who are pointed out by

¹⁵ Be in subjection [therefore^o] to every human institution for the Lord's sake; whether to [the] king as supreme, or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well. Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;^p as free, and not as having liberty as a cloak of malice,^q but as God's bondmen. Shew honour to^r all, love the brotherhood, fear God, honour the king. Servants,^s [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered. For this [is] acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly. For what glory [is it], if sinning and being buffeted ye shall bear^t [it]? but if, doing good^u and suffering, ye shall bear [it], this is acceptable with God. For to this have ye been called; for Christ also has suffered for you,^v leaving you^w a model^x that ye should follow in his steps: who did no sin, neither was guile found in his mouth; who,

the name of *ἀντι*, 'men.' It is wider than verse 13 somewhat: there 'Gentiles,' here 'men.' The English is necessarily ambiguous. It is the real defect of English, otherwise the richest and most flexible of languages. 'Senseless men' may mean men who are so, or say of men, that they are so. The article in Greek makes it the latter.

^q Here the article is contrastive: that thing liberty as cloak of that thing malice.

^r *ταπεινῶν*, *αἰσῶν*, the rest of the verse is in the present. Hence, here, more the act when occasion arises; the others, the constant habit of mind.

^s *οἰκονομοί*, 'household servants,' not necessarily 'slaves,' *δοῦλοι*.

^t *ἐνδύσασθε*, 'endure'; see 2 Tim. ii. 13.

^u Not *εἰς* *εἰς*, or *καὶ*, *καὶ*, but *ἀντι* *ἀντι*.

^v I think his mind goes beyond the servants to doing good generally as Christians.

^w The Authorised Version in both cases has 'as' for 'you' in margin. The sense is not really different, and the reading very difficult to determine. But 'ye should follow' seems to decide for 'you' before 'a model'; while 'suffered for us' is the natural expression of the apostle's heart.

^x The critics differ. The majority of moderns read 'suffered for you, leaving you.' So Tisch. 5th ed. So does M, but has by mistake *ἀντι* for *εἰς*. Tisch. 7th ed. *εἰς*, *εἰς*, with K L P 13 Val; 'for us, leaving you.' Alford, as T. R., *εἰς*, *εἰς*, 'you, you,' so M A B C 31 Am.

Syr-Pal, I suppose, 'us, us,' with Memph. ^y A copy, as we say, to write after.

^a *εἰς*, 'in the power of.' A B 13 Am omit *εἰς*. ^b I say 'conformed' because conformed is not passive in English, and expresses a state. The path in which they walk is the sense here. 'Conforming yourselves' is too active and intentional.

^c Or 'by precious blood, as of Christ, a lamb without blemish and without spot; or 'by [the] precious blood of Christ, as of a lamb without blemish and without spot.'

^d T. R. has *ἀντι* for *εἰς*, with K L P 31 Am; text M A B C 13 Am Syrr Memph. See note on Heb. i. 2.

^e *ἀντι* *εἰς* A B Am; *ἀντι* *εἰς* M C K L 31 Syrr.

^f Or 'so that your faith and hope are in God.'

^g T. R. adds 'through [the] Spirit,' with K L P 31; M A B C 13 Am Syrr Memph omit.

^h A B Am omit 'pure.' M C K L P 13 31 Syrr insert.

ⁱ T. R. reads 'abiding for ever,' adding *εἰς* *εἰς* *ἀντι*, with K L P Am; M A B C 13 Am Syrr omit.

^j M C K L P 31 Am Memph have *εἰς*; A 13 Syrr omit, with LXX. M has *εἰς* for *εἰς*.

[when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into* the hands of him who judges righteously; ³⁴ who himself bore our sins in his body on the tree, in order that, being dead to* sins, we may live to righteousness: by whose stripes* ye have ³⁵ been healed. For ye were going astray* as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject* to your own husbands, that, even if any are disobedient to the word, they may* be gained without [the] word by the conversation of the wives, ² having witnessed your pure conversation [carried out] in fear; whose adorning let it not be that outward one of tressing of hair, and wearing ³ gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God ⁴ is of great price. For thus also the holy women who have hoped* in God heretofore adorned themselves, being subject to their own husbands; ⁵ as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing* good, and not fearing in any kind of consternation.

* *παρέδωκεν* is to deliver up into the hands of another, 'give over into.' I think therefore the sense must be 'gave himself up to, suffered all, as accepting all from his hand; gave himself up to take whatever he sent who would in the end righteously judge. I do not see that *παρέδωκεν* has ever the sense of 'committing a wrong to another to vindicate,' as some would translate here. But it has of committing any one to the care of another. See Acts xiv, 26, xv, 40. Compare John xix, 30; and I doubt not this is the sense, though some would read '[them]' instead of '[himself].'

* Or 'having done with,' but better as in text; it is *ἀποδοῦναι*.

* Or 'bruise.' Though *μάρτυρες* is singular, I say 'stripes.' It is literally the marks left by scourging. 'Stripe' does not convey this. Other words are too familiar.

* Going astray as sheep, with M A B; T. B., as straying sheep, with C K L P 13 31.

* Not the same as chap. ii, 13. There aorist, a particular act: here present participle, an habitual state; following on chap. ii, 18.

* Many read 'they shall be,' but *e* is so often put for *u* in the old copies that I have changed

* [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.¹

* Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded; ² not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because* ye have been called to this, that ye should inherit blessing. For he that will love life and see good days, let him cease his tongue to cease from evil and his lips that they speak no guile. And ³ let him avoid evil, and do good; let him seek peace and pursue it; because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil. And who shall injure you if ye have become imitators of that which ⁴ [is] good? But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord the Christ* in your hearts, and ⁵ [be] always prepared to [give] an answer [to] every one that asks you to give an account of* the

nothing. It has *e*, not *u*. The change may have been made to render the structure of the phrase easier. The weight of MS testimony is clearly in favour of 'shall' or 'will,' as M A B C K L P 13 31; — *u* many cursives Am.

* Have hoped* is present, characterising the woman.

* That is, supposing, assuming they did.

* *ἐνδοξασθε*, with M A B P. See note on Gal. v, 7. T. R. has *ἐκδοξασθε*, with (C) K L 13 31.

* T. R. reads for 'humble-minded,' 'friendly' or 'courteous,' with K P 31 and some others; text M A B C 13 Am Syrr Memph.

* T. R. reads 'knowing that ye,' that is, adds *οἶδοντες*, with L P 31; text M A B C K 13 Am Syrr Memph.

* T. R. omits 'And,' with M K L P 13 and others (Am) Memph; A B C 31 insert.

* T. R. has 'the' in text with C* and many cursives. Compare for the anarthrous form, chap. i, 5 and Jas. i, 30.

* Or 'of the good one,' 'him that is good.'

* T. R. reads 'the Lord God,' with K L P 31; text M A B C 13 Am Syrr Memph.

* M B C 13 Am Memph omit *and*.

* Or 'a reason for,' *λόγος*; it includes both

hope that [is] in you, but* with meekness and fear; having a good conscience, that [as to that] in which* they speak* against you as evildoers, they may be ashamed who calumniate your good conversation in Christ. ¹¹ For [it is] better, if the will of God should will it,* to suffer [as] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,* that he might bring us to God; being put to death in flesh, ¹² but made alive in [the*] Spirit, in which also going he preached to the spirits [which are] in prison, heretofore disobedient,* when* the long-

suffering* of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls, ²¹ were saved* through water: which figure* also now saves you,* [even] baptism, not a putting away of [the] filth of flesh, but [the] demand* as before* God of a good conscience, by [the] resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him. IV. Christ, then, having suffered for us* in [the] flesh, do ye also arm yourselves with the same mind; for* he that has suffered in* [the] flesh has

Mass. In Matt. xii, 36; Acts xix, 40 it is 'account,' but in the latter 'a reason for,' as also elsewhere. See chap. iv, 5.

* T. R. omits 'but,' with K L P 31 and others; M A B C 13 Am Memph insert.

* *εἰ* *ε*. See note to chap. ii, 13.

* T. R., with L 31, 'may speak.' B* ye are spoken against. Text, with M A C K P 13, B Am omits 'as evildoers.'

* T. R. reads 'will it,' with a few cursives, *θέλει* for *ἐάν*.

* The just for the unjust* is more the abstract idea than 'a just [one] for the unjust.' The reader must only remember the first is singular, the second plural. It is not 'the just, *par excellence*, & *denote*, but simply *denote* without the article; not as in Acts iii, 14 *εἰς τὸν ἅγιον καὶ δικαίον*.

* T. R. has *ἐν πνεύματι*, 'by the Spirit,' with 13 and other cursives. Others omit *ἐν*. The article being left out, it is characteristic, in contrast with *σὰρκα*, 'in flesh.' Both flesh and spirit are the manner and character of what is proffered of Christ. But we can hardly in English say 'in spirit.' We could say 'present in spirit,' ' fervent in spirit,' because it is characteristic; but 'made alive' cannot, to the English mind, fall of a reality—cannot be simply characteristic. In Greek the word retains its own reality, and, as such, characteristics. Hence *εἰ* *ε* can follow. English is more logical: a character or manner is truly a character or manner, but not always so convenient. The sense as I have given it is right: 'in spirit, in which' is clearly not English.

* Or 'disbelieving.'

* T. R. adds 'once,' a confusion of *ἐν* and *ἐν* with *ἐν* *ἐν*; text M A B C (K) L P and many others Am Memph.

* *παροφθαλμία*. See Heb. vi, 12; Jas. v, 10.

* *εἰς τὸν δευτέρου* means in Greek 'arrive safe into a place of security through difficulty or danger.' Thus Thuc. καὶ ὁλοῦντες ἀποφύγετον τὴν εἰς Ἀδύνας ἐκφυγὴν δευτέρου. Again, *ἐκφυγὴν δευτέρου* is *ἐκ τῆς ἀδύνας*. And again, *δευτέρου* is *ἐκ τῆς ἀδύνας*. I do not say that 'they went through the water to get in,' is meant by *εἰς τὸν δευτέρου*; I do not think so. If any one likes to say 'into which [entering], few, &c., were saved through water,' I have no objection. Had it been through the

course of the flood, it would have been, I think, *ἐν τῇ πλημυνῇ*. But the apostle's mind does not turn to the flood, but to the water as an instrument. Water was ruin and death, and they were saved through it.

* T. R. has 'the figure of which,' reading *εἰς* not *εἰ*. Steph. 1330 has *εἰ*, Beza *εἰ*. M has neither. M A B C K L P 13 31 Am.

* T. R. reads 'us,' with C K L 13 Memph; text M A B P 31 Am Syrr.

* Or 'engagement,' or 'testimony.' The word *ἐπαγγελία* is a very difficult one, and has puzzled all critics and commentators. It means 'a question.' All the commentators speak of its use as a legal term with the sense of contract, or rather stipulations or obligations of a contract. Schreiner says, citing another, it is never so used, but *ἐπαγγελία* (Bloomfield after Lindorff) denies this (and in Latin it is *interpositio*). Tertullian, describing the sponsors of a catechumen at baptism, refers evidently to this passage of Peter. But this was a much later form. Both Herodotus and Thucydides use the word, and Herodotus (Erat. 67) both *ἐπαγγελία* and *ἐπαγγελία* in the same place. I judge (as usual in these forms) *ἐπαγγελία* is 'the asking the question,' and *ἐπαγγελία*, 'the question asked.' The legal use arises from a questioning which settled the terms of the contract, hence called the questioning. *ἐπαγγελία* is 'to ask' and 'to ask for.' I am disposed to think it is the thing demanded. It requires as before God, and has it in baptism as a figure by the resurrection of Jesus Christ. *εἰ* would thus be 'as before, in view of.' If not, it would represent the Heb. *עַל*, *עַל*, *עַל*. In 2 Ki. viii, Job vii, 3, &c., we find *עַל* of the person; otherwise *עַל* is 'about,' as 2 Sam. xi, 7, and Gen. xvi, 7. 'As before,' or 'in,' *εἰς*, 'towards,' 'going to.' It must be remembered that the genitive, as in English, may be the thing requested, or 'he who requests; the demand of a good conscience. *ἐπαγγελία* would rather make it the thing demanded.

* Some, with B C Am, omit 'for as' A K L P 13 and others Memph insert. M 31 read 'for you.'

* Or 'that,' *εἰς*.

* M A B C L and others Am omit *εἰ* before *εἰς*. See chap. v, 3 and note, for another example of this *εἰς*.

SECOND EPISTLE OF

PETER.

I. Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in [the] knowledge of God and of Jesus our Lord. As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by his glory and virtue, through which he has given to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.

But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge, in knowledge temperance, in temperance endurance, in endurance godliness, in godliness brotherly love, in brotherly love: for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus Christ; for he with whom these things are not present is blind, shortsighted, and has forgotten the purging of his former sins.

Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ye will never fall; for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.

Wherefore I will be careful to put you always in mind of these things, although knowing [them] and established in the present truth. But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance, knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has manifested to me; but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind these things.

For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eye-witnesses of his majesty. For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom I have found my delight; and this voice we heard uttered from heaven,

being with him on the holy mountain.

And we have the prophetic word made surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts; knowing this first, that [the] scope of [no] prophecy of scripture is had from its own particular interpretation, for prophecy was not ever uttered by [the] will of man, but holy men of God spake under the power of [the] Holy Ghost.

II. But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift destruction; and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed. And through covetousness, with well-turned words, will they make merchandises of you; for whom judgment of old is not idle, and their destruction slumbers not.

For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness [to be] kept for judgment; and spared not [the] old world, but preserved Noah, [the] eighth, a

preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrah to ashes, condemned [them] with an overthrow, setting [them] as an example to those that should [afterwards] live an ungodly life; and saved righteous Lot, distressed with the abandoned conversation of the godless, for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works, [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished; and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities; when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in things they are ignorant of, shall also perish in their own corruption, receiving [the] reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own

* *Idem testificans ubi vivens*, 'is not explained by its own meaning' as a human sentence. It must be understood by and according to the Spirit that uttered it. The 'prophecy' is, I take it, the sense of the prophecy, the thing meant by it. Now this is not gathered by a human interpretation of an isolated passage which has its own meaning and its own solution, as if a man uttered it; for it is a part of God's mind, uttered as holy men were moved by the Holy Ghost to utter it. In the 'prophecy of scripture' the apostle has in mind the thing prophesied, without having the idea of the passage. Hence I have ventured to say 'the scope of [no] prophecy.' One might almost say 'no prophecy explains itself.'

* Or 'heretofore, word.'

* T. R. reads 'the holy men,' with many cursives; A. B. C. K. L. P. 13 31 omit. O adds *et* before *et*, rendering 'spoke from God' or 'holy men from God.' B. P. have *et*, 'from,' instead of *et*, 'holy.'

* *et* *et*, 'borne by,' see Acts ii. 3, and note *

shots, ver. 18.

* *et*, 'being such as.'

* Literally 'not denying'; see note * above. It refers to the false teachers, not the heretics.

* T. R. reads 'destructive,' with a few cursives and Memph.

* Or 'false,' *et* *et*.

* Some read 'eyes' or 'dens of darkness,' *et* *et* for *et*. K. L. (P.) 13 31 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

¹⁴ deceits,* feasting with you; having eyes full of adultery, and that cease not from sin, alluring unstable souls; having a heart practised in covetousness; children of curse; having left [the] straight way they have gone astray, having followed¹⁵ in the path of Balaam [the son] of Bosor, who loved [the] reward of unrighteousness; but had reproof of his own wickedness—[the] dumb ass speaking with man's voice forbad the folly of the prophet. These are springs without water, and mists¹⁶ driven by storm, to whom the gloom of darkness is reserved [for ever]. For [while] speaking great highflown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who have just¹⁷ fled those who walk in error, promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by¹⁸ him is he also brought¹⁹ into slavery. For if after having escaped the pollutions of the world through [the] knowledge²⁰ of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first.

²¹ For it were better for them not to have known the way of righteousness, than having known [it] to turn back from

the holy commandment delivered to them. But²² that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

III. This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance, your pure mind, to be mindful of the words spoken before by²³ the holy prophets, and of the commandment of the Lord and Saviour by your²⁴ apostles; knowing this first, that there shall come at [the] close²⁵ of the days mockers with mocking,²⁶ walking according to their own lusts, and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus²⁷ from [the] beginning of [the] creation. For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water, by the word of God, through which [waters] the then world, deluged with water, perished.²⁸ But the present²⁹ heavens and the earth by his³⁰ word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men. But let not this one

drunk are drunk in the night," 1 Thess. v. 7-8. But see Wetstein in loco, where it is not so stated: it is here. But the use of *καὶ* makes the sense of this pretty clear.

* *ἀναισθητοὶ*, with M A C K L P 13 31 Memph; *ἀναισθητοὶ*, 'loveless', H Am Syrr. (So Jude 12.)

* Or 'carnal desire and seeking to seduce, practised in seduction.' And this I really believe to be the sense. T. R., with some cursives, has the word in the plural.

* T. R., with many cursives, has the article.

* *ἀκατακτάτοις* seems to have the simple force of *ἀκατακτάτοις*. (See chap. i. 16, n. 2.)

* T. R. reads 'clouds,' with L: K omits: text M A B C (P 31) 13 Am.

* Some omit 'for ever,' with M B Am Syrr Memph; text A C L P 13 31.

* T. R. for 'just,' reads 'really,' with M C K L 31; 'just' A B 13 Am Syrr Memph.

* Or 'to him.'

* *ἐκπεπαισμένοι*, as always in this epistle; an *ἐκπεπαισμένος*, *ἐκπεπαισμένος* in verse 21. In chap. iii. 3 it is *ἐκπεπαισμένος*.

* M A C L P 13 Am Syrr Memph reads 'our.'

* Text, with C K L P 13 31 Syrr; M A B Am omit.

* Here *ἐν*, 'Of' would be ambiguous.

* T. R., with a few cursives, reads 'of us the apostles,' *ἐν ὑμῶν ἀποστόλοις*. The construction is difficult with a double genitive. The simplest way seems to consider the *ἐν* before *ἀποστόλοις* as understood before *ἀποστόλοις*; if not, there must be read with *ἐν ὑμῶν* and *ἐν ὑμῶν*, and these words must be joined with *ἀποστόλοις*. But with *ἐν* that is impossible. M A B C K L P (13) 31 Am have *ἐν*.

* *ἐργάζομαι* here, with M A B Am Memph, not *ἐργάζομαι*, as T. R., with K L P 13 31 Syrr.

* T. R. omits 'with mocking,' with K L 31; M A B (C P omit 4) 13 Am Syrr Memph insert.

* Or 'as they were,' *οὕτως*. For this rendering as the practical sense, see John iv. 6. The force of *οὕτως* is the present state: as that they have continued, but with 'continue' in English we must say 'as they were.' See Acts ix. 11, xvii. 17. See Winer (*Manual*, 8th ed.), p. 772. Compare *οὕτως* *οὕτως*, *οὕτως* 21. 184; the state in which you already are,' quoted by Liddell and Scott. The sense is perfectly plain.

* Literally 'the new heavens.'

* T. R. reads 'by the same,' *οὕτως* for *οὕτως*, with A B P Am Memph; *οὕτως* M C K L 13 31.

thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thousand years as one day. [The] Lord does not delay his promise, as some account of delay, but is long-suffering towards you,² not willing³ that any should perish, but that all should come⁴ to repentance. But the day of [the] Lord will come as a thief,⁵ in which the heavens will pass away with a rushing noise, and [the] elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.

¹¹ All these things then⁶ being to be dissolved, what ought ye to be in holy conversation and godliness, waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the] elements, burning with heat, shall melt? But, according to his promise, we wait for new hea-

vens and a new earth, wherein dwells righteousness. Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and blameless; and account the long-suffering of our Lord [to be] salvation; according as our beloved brother Paul also has written to you according to the wisdom given to him, as also in all [his] epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.

¹⁷ Ye therefore, beloved, knowing [these] things before, take care lest, being led away along with the error of the wicked, ye should fall from your own steadfastness: but grow in grace, and in [the] knowledge⁸ of our Lord and Saviour Jesus Christ. To him [be] glory both now and to [the] day of eternity. Amen.⁹

* T. R. has 'The' in text, with K L 31; M A B C P 13 omit.

* T. R. reads 'us,' with K L; *ἐν ὑμῶν* M A B C P 13 31; M A 13 have *ἐν ὑμῶν*, 'on your account.'

* *ἐκπεπαισμένοι*.

* Some would translate *καὶ* by 'go on to.' But I doubt this. *καὶ* has also the sense of the sense of a thing, 'turning out,' as we say. Nor do I think that *καὶ*, which follows, is a difficulty. It is commonly used with an adverb, but absolutely also. Hence 'come' is the word. It means 'to turn out so.' Some would say 'receive.' See Kypke in loco. Josephus (in De

Wette) has also *ἐπὶ πόλεως ἐρχομαι*.

* T. R. adds *ἐν νύκτι*, 'in [the] night,' with C K L 31; M A B P 13 Am Memph omit.

* M A C L 13 31 Am Syrr Memph have 'then,' B C P have *οὕτως*, 'thus.'

* The absence of the article is poetic here, because of which inflamed heavens shall be dissolved, and burning elements shall melt.

The participle takes the place of the article, so to speak.

* *καὶ* as M K L 31; A B C 13 omit *καὶ*.

* Here *καὶ* simply.

* *Αμήν*, with M A C K L 13 31 Am Syrr Memph.

FIRST EPISTLE OF JOHN.

I. That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life; (and the life has been manifested, and we have seen, and bear

witness, and report to you the eternal life, which² was with the Father, and which³ has been manifested to us;) that which we have seen and heard we report⁴ to you, that ye also may have fellowship with us; and our fellow-ship [is] indeed with the Father,

* *ὅτι*, the character, not merely the statement of the fact, 'which was such a one as that.'

* *ἀναγγέλλω*, 'bring back the report of,' from

something we have learnt. M A B C P 13 add *καὶ*, 'also.'

⁴ and with his Son Jesus Christ. And these things write ye to you that your joy may be full.

⁵ And this is the message⁴ which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

⁶ If we say⁵ that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.

⁷ But if we walk⁶ in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ⁷ his Son cleanses us from all⁸ sin.

⁸ If we say⁹ that we have no sin, we deceive ourselves, and the truth is not in us.

⁹ If we confess¹⁰ our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all¹¹ unrighteousness.

¹⁰ If we say¹² that we have not sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron¹³ with the Father, Jesus Christ [the] righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

¹⁴ And hereby we know that we

know¹ him, if we keep his commandments. He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him; but whoever keeps² his word, in him verily the love of God is perfected. Hereby we know that we are in him. He that says he abides in him ought, even as he walked, himself also [so] to walk.

³ Beloved,¹⁵ I write no new commandment to you, but an old commandment, which ye have had⁴ from the beginning. The old commandment is the word which ye heard.⁶

⁵ Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines. He who says he is in the light, and hates his brother, is in the⁷ darkness until now. He that loves his brother abides in light, and there is no occasion of stumbling in him.

⁸ But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

⁹ I write to you, children, because [your] sins are forgiven you for his name's sake.

¹⁰ I write to you, fathers, because ye

with K L 31 and cursives; text M A B C P 13 Am Syrr Memph.

¹¹ Or 'ye had.'

¹² T. E. adds 'from the beginning,' with K L 31 and others; M A B C P 13 Am Syrr Memph omit.

¹³ The darkness. Though a little harsh in these cases in English, 'the' ought to be retained, because it is not simply a state—a man being in darkness; but a specific darkness, the ignorance and non-revelation of God is spoken of; only it is abstract, and so, absolute; though it is true that darkness is more negative than light.

The darkness is the natural condition of sinful man without God, who is light; the creature without God. Hence in the gospel 'the light shined in darkness, and the darkness comprehended it not.' *ἐν τῇ σκότεινᾳ*, 'is passing' (ver. 8), is abstract.

The true light shines; that is absolute; it shines, whether seen or not. But though some had received the light, he could not say the darkness was all gone, for it was not, but only with some who were some time darkness, but now light in the Lord. Thus it was not as in the gospel, when Christ was upon earth; for then the darkness comprehended not the light shining in darkness. It was putting the light out.

¹⁴ T. E. reads 'brethren,' instead of 'beloved,'

have known¹ him [that is] from the beginning. I write to you, young men, because ye have overcome² the wicked [one]. I write³ to you, little children, because ye have known⁴ the Father.

⁵ I have written to you, fathers, because ye have known⁶ him [that is] from the beginning.

I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome⁷ the wicked [one]. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him; because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.

⁸ Little children, it is [the] last hour,⁹ and, according as ye have heard that 'antichrist comes, even now there have come¹⁰ many antichrists; whence

As long as He was in the world, He was the light of the world. Now it was not so: there was a passing away of the darkness.

¹ *ἐγνώκειν*, *ἐκινῶν*, etc., perfect: the state produced continues.

² M A B C P 13 read 'I have written' here, but I am satisfied it is meddling with the text, through not seeing that 'little children' comes in verse 13. *ἡλικία* and *νεανία* are not the same. My reader is made aware of the fact. But I do not change the received text, supported here by K L.

³ John uses *ἐγγραψα* continually in the sense of 'time,' as John v. 22, and elsewhere. But I would not change the word, and thus any peculiarity of style. *ἔγραψα* is properly a given point of time. With John it is constantly a period characterized by one thing, and hence looked at as only one time. As we say 'the hour of Napoleon's greatness.'

⁴ T. E. reads 'tho,' with A K L 13 31 and most others; M B C omit.

⁵ There have come, *ἦσαν*; not the same word as 'comes.' But 'have been' would rather imply that they were passed, which *ἦσαν* does not. 'There are' does not give the idea of their coming on the stage. *ἦσαν* is what did not exist before, but began or becomes; *ἦσαν*, not *ἦν*. 'There have come' I believe nearest the sense. I add the note on account of 'comes,' before. The sense of *ἦσαν* hinders the necessity of holding the perfect here to express necessarily continued action; but the perfect excludes the idea that they are supposed to be passed away.

we know that it is [the] last hour.

⁶ They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us.⁷ And ye have [the] unction from the holy [one], and ye know all things.

⁸ I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth.

⁹ Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. Whoever¹⁰ denies the Son has not the Father either; he who confesses the Son has the Father also.¹¹ As for you¹² let that

which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son and in the Father. And this is the promise which he has promised us,

¹³ life eternal. These things have I written to you concerning those who lead you astray: and yourselves,¹⁴ the

¹⁵ I have, with some hesitation, so translated it, though I know of no one who agrees with this but the unpleasant associate Socinus. But I think that, in general, with way in the singular, the distinguishing form of the sentence, where 'none' is the sense, is, that *οὐ* is used with the verb: *οὐκ ἔστιν οὐδὲν*, 'no flesh is, no word *οὐκ* would be 'not all flesh.' But in *οὐκ ἔστιν οὐδὲν*, *οὐκ* has its own force. All flesh is in view, and the fact is denied of all flesh actually and absolutely, of all comprised in the term. Hence no flesh is to be the thing or in the main spoken of. In Matt. xxiv. 22, *οὐκ ἔστιν οὐδὲν* *οὐκ*, it is said of all flesh that 'it would not be saved,' that is, none would. Compare Rom. iii. 20. The negative with the noun contradicts the universality; with the verb, contradicts about the universality the thing stated in the sentence. This last is the case here. The negative is joined to the verb. Further, if we do not so translate it, it should be, not 'they are not all of us,' (that would imply that some of the antichrists were,) but that 'all are not of us,' that is, of those who might be with them. See, too, verse 21, and chapter iii. 6, 8, 9; Luke i. 37; Gal. ii. 15.

¹⁶ See, but 'every one' would give a false sense in English, and 'none' does not do with 'either.'

¹⁷ T. E. omits 'he who confesses the Son has the Father also,' with K L 31 and others; M A B C P 13 Am Syrr Memph insert.

¹⁸ T. E. adds 'therefore,' with K L 31 and others; M A B C P 13 Am Syrr omit.

¹⁹ The use of personal pronouns, which is usu-

⁴ M B L 31 Am read 'our.'

⁵ T. E. has *ἐπαγγελία*, lit. 'promise,' with C P 13 31 Memph.

⁶ In all these cases the verb is in the subjunctive, and puts the case of so doing. I should have translated them 'if we should say,' etc., but that it is the case in verse 9 also, where it cannot be done.

⁷ Some omit 'Christ' here, with M B C P Syrr; text A K L 13 31 Am Memph.

⁸ Or 'every.'

⁹ *ἐπαγγελία*, the same word translated 'comforter' John xiv. 26. Christ manifests all our affairs for us above; the Holy Spirit below. There is no word satisfactory to embrace both passages in English. I use 'patron' in the sense rather of the Roman patron, who maintained the interests of his clients in every way. So Christ on high; the Spirit here for us.

¹⁰ *ἐγνώκειν*, perfect: 'have come to know him, and continue so to do,' and so in verse 5.

¹¹ Again a subjunctive; see chap. i. 6. In English we might say 'shall keep' here.

¹² A B Am omit 'so,' M C K P 13 31 Memph have it.

¹³ T. E. reads 'brethren,' instead of 'beloved,'

¹³ No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.^a Hereby we know that we abide in him and he in us, that he has given to us of his Spirit. And we have seen, and testify, that the Father has sent the Son [as] Saviour of the world.

¹⁴ Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has to us.^b God is love, and he that abides in love abides in God, and God in him. Herein has love been perfected with us that we may have boldness in the day of judgment; that even as he is, we also are in this world. There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love. We love^c because he has first loved us.

¹⁵ If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And this commandment have we from him, That he that loves God love also his brother. (V.) Every one that believes that Jesus is the Christ is begotten^d of God; and everyone that loves him that has begotten loves also him that is begotten^e of him. Hereby know we that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep^f his commandments; and his command-

ments are not grievous. For all that has been begotten^g of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?

¹⁶ This is he that came by water and blood, Jesus [the^h] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is theⁱ truth. For they that bear witness are three:^j the Spirit, and the water, and the blood; and the three agree^k in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God [which^l] he has witnessed concerning his Son. He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son. And this is the witness, that God has given to us eternal life; and this life is in his Son. He that has the Son has life: he that has not the Son of God has not life.

¹⁷ These things have I written to you^m that ye may knowⁿ that ye have eternal life who believe^o on the name of the Son of God.

¹⁸ And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us. And if we know that he hears us, whatsoever we ask, we

know that we have the petitions which we have asked of him.

¹⁹ If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.

²⁰ Every unrighteousness is sin; and there is a sin not to death. We know that every one^p begotten of God does not sin, but he that has been be-

gotten of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole^q world lies in the wicked^r [one]. And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and^s eternal life.

²¹ Children, keep yourselves from idols.^t

²² That ye have eternal life^u is a parenthesis: 'I have written to you (...) who.' Text as A 13 and others Am. Memph.

²³ See note to III. 6. * See note to Heb. ix. 1. * Or 'in wickedness.' But elsewhere in this epistle the word, which may mean both, is used

SECOND EPISTLE OF JOHN.

¹ The elder to [the] elect lady and her children, whom I love in^a truth, and not I only but also all who have known the truth, for the truth's sake which abides in us and shall be with us to eternity. Grace shall be with you,^b mercy, peace from God [the] Father, and from [the] Lord^c Jesus Christ, the Son of the Father, in truth and love.

² I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from^d the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we

have had from [the] beginning, that^e we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it. For many deceivers have gone out^f into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist. See to yourselves, that we^g may not lose what we^h have wrought, but may receive full wages.ⁱ Whosoever^j goes forward^k and abides not in the doctrine of the Christ has not God. He

* I have not added 'the,' as in the Authorized Version, because it is not in the Greek, and I do not think the force of it was meant to be there. It is not 'truly love,' though, as the apostle teaches us here, there can be no truly loving but in the truth. It is the character of the love; it was love in truth. (See ver. 4.)

* Many read 'us' for 'you,' with B E L P 13 Am; text K 13 Memph.

* Many omit 'the Lord,' but B and F have it, with K L 13 21 Memph; A B Am omit.

* In spite of commentators, from the constant use of *tes* in John and its connexion with *tesis*, I think that the apostle passes innocently from his own personal beseeching into Christ's commandment 'that.'

* T. R. reads 'entered,' with K L P 13 21; text B A B Am. Syr. Bodl. and. Hel.

* Many read 'ye' in both places, with B A (B) 13 Am. Syr. Memph. I believe it changed, and T. R. right, with K L P 21 and others. B has 'we have wrought,' but 'lose' and 'receive' in second person. The text has been tampered with here, from not being understood, and according to false doctrine.

* *tesis*, in connexion with *tesis*, in the sense of 'recompense' or 'wages of work.'

* See I John ii. 12.

* T. R. reads 'transgressors,' with K L P 13 21 Am. Syr. Bodl. and. Hel.; text B A B Am. Memph.

This is what is called development: he does not abide in what was from the beginning.

* *de* *quibus*, 'of which we are the objects,' but it is more than 'towards.'

* T. R., with K L 21 and most others Am. Memph., adds 'him.' Am. diligens inuicem; A B C D; B 13 have *deus*.

* Or 'is born,' as III. 9; and so ver. 18.

* *quibus*, 'keep,' with B K L and others, *quibus*, 'do,' with B and others Am. Memph. and. Most omit the article before 'Christ.'

* Or 'truth,' but the proposition is reciprocal. And 'truth' amounts only to true; whereas 'the truth' is the whole thing itself.

* To avoid any mistake, I add, in a note, what I have omitted in the text as having, as is well known, no real manuscript authority. (In heaven, the Father, the Word, and the Holy Ghost: and

that abides in the doctrine,² he has both the Father and the Son. If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not; for he who greets him partakes in his wicked works.

¹ T. R. adds 'of the Christ,' with K L P 31 Memph; ² A B 13 Am omit.
³ A 13 Am Memph read 'for I hope.'
⁴ *quiescent*, with A B 13; *debe*, K L P 31.

THIRD EPISTLE OF JOHN.

¹ The elder to the beloved Gains, whom I love in² truth.
² Beloved, I desire that in³ all things thou shouldst prosper and be in health, even as thy soul prospers.
³ For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth,⁴ even as thou walkest in truth. I have no greater joy than these things that I hear of my children walking in the⁵ truth. Beloved, thou dost faithfully [in] whatever thou mayest⁶ have wrought towards the brethren and that strangers,⁷ (who have witnessed of thy love before [the] assembly,) in setting forward whom on their journey worthily of God, thou wilt do well; for for the name⁸ have they gone forth, taking nothing of those of the nations.⁹ We therefore ought to receive such, that we may be fellow-workers with the truth. I wrote something¹⁰ to the assembly; but

¹ See 2 John I. note.
² Some translate 'above all things,' referring to Hon. II. A. 287.
³ Literally 'to thy truth.'
⁴ T. R., with K L P 13 31, reads 'in truth.'
⁵ T. R. reads 'and towards strangers,' with K L P 13 31; text ⁶ A B C Am Syrr-Bodl-and-Hel Memph.
⁷ T. R. reads 'his name,' with some cursives Vulg Syrr-Bodl-and-Hel.

¹¹ Having many things to write to you, I would not with paper and ink; but hope¹² to come¹³ to you, and to speak mouth to mouth, that our¹⁴ joy may be full.
¹⁵ The children of thine elect sister greet thee.¹⁶

¹¹ Many read 'your,' with A B 13 Am Memph; text ¹² K L P 31 Syrr-Bodl-and-Hel.
¹³ T. R. adds 'Amen,' with K L 31 Syrr-Bodl-and-Hel; ¹⁴ A B 13 Am Memph omit.

Diotrephes, who loves to have the first place among them, receives us not. For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts [them] out of the assembly. Beloved, do not imitate what is evil, but what is good. He that does good is of God. He that does evil has not seen God. Demetrius has witness borne to him by all, and by the truth itself; and we also bear witness, and thou knowest¹⁷ that our witness is true.
¹⁸ I had many things to write to thee,¹⁹ but I will not²⁰ with ink and pen write to thee; but I hope soon to see thee, and we will speak mouth to mouth. Peace [be] to thee. The friends greet thee. Greet the friends by name.

¹¹ *debe*, with A B C 15 Memph, not *debe*, with T. R., with K L P 31.
¹² T. R. omits 'something,' with K L P 13 31 Am Syrr-Bodl-and-Hel; ¹³ A B C Memph insert.
¹⁴ T. R. adds *de*, 'But,' with L 31 Memph; ¹⁵ A B C K P 13 Am omit.
¹⁶ T. R. reads 'ye know,' with K L P 13 31 Syrr-Bodl-and-Hel; text ¹⁷ A B C Am Memph.
¹⁸ T. R. omits 'to thee,' with K L P 13; ¹⁹ *quiescent*, with A B C 31 Am Syrr-Bodl-and-Hel Memph.
²⁰ *no* *debe*, 'am not minded.'

EPISTLE OF JUDE.

¹ Jude, bondman of Jesus Christ, and brother of James, to the called ones² beloved³ in God [the] Father and preserved in⁴ Jesus Christ: Mercy to you, and peace, and love be multiplied.⁵
⁶ Beloved, using all diligence to write to you of our⁶ common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the saints. For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence,⁷ ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master⁸ and Lord Jesus Christ.⁹
¹⁰ But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps¹¹ in eternal chains under gloomy darkness, to [the] judgment of [the] great day; as Sodom and

Gomorra, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.
¹² But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.¹³ Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.
¹⁴ These are spots¹⁵ in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along¹⁶ by [the] winds; autumnal¹⁷ trees, with-

¹ The arguments against this construction seem to me purely doctrinal and without any force. It is *debe* . . . *debe*, the intermediate words being a description of the vice.
² T. R. reads 'sanctified,' with K L P 31; text ³ A B Am Syrr-Bodl-and-Hel Memph.
⁴ Or possibly 'by.'
⁵ 'Be multiplied' is the aorist; that is, not merely a wish for the future, but that such may be their state.
⁶ T. R. reads 'the,' with K L P Memph; text ⁷ A B C Syrr-Bodl-and-Hel.
⁸ Not the act of condemnation, but the subject-matter or charge on and for which they are condemned, *quiescent*. See note to 1 Cor. XI, 29, *apocryphal*, signifies to appoint by notice beforehand, to fix by proclamation. The article is here; *de* *quiescent*. They are the same ones who of old were so noticed and marked out.
⁹ T. R. reads *debe*, God, after *debe*, with K L P 31 Syrr; ¹⁰ A B C 13 Am Memph omit.
¹¹ Or 'denying the only Master and our Lord Jesus Christ.'

¹² T. R. reads 'this,' with K L 31 and others; ¹³ A B C 13 Am Memph have 'all things.' *debe* ¹⁴ K L 31; A B C 13 31 have *debe* *debe*. ¹⁵ *quiescent* *debe*, and *debe* before *debe*.
¹⁶ *quiescent* is the perfect; but 'has kept till' or 'to,' is not English; 'kept till' supposes it over. I have therefore put the present, the perfect signifying the continuance of what had begun in the past.
¹⁷ Or 'destroy themselves,' 'perish.' Compare note to 1 Cor. III, 17.
¹⁸ See Palm and Root. Schleiermacher also quotes Hesiychius as explaining it with *quiescent*, its ordinary use is 'a rock,' especially 'a rock by the sea,' as one where the sea broke. But Hesiychius gives it also and Schleiermacher as a sunken rock with the sea over it. So Schleiermacher takes it, and it may be so used here. He quotes Polybius and Plutarch.
¹⁹ T. R. reads 'about,' with Am Memph and some cursives; text ²⁰ A B C K L 13.
²¹ Some take it for trees whose fruit withers as in autumn.

out fruit, twice dead, rooted up; raging waves of the sea, foaming out their own shame;* wandering stars, to whom has been reserved the gloom of darkness for eternity. And Enoch, [the] seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord has come amidst* his holy myriads, to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungoddily, and of all the hard [things]* which ungodly sinners have spoken against him. These are murderers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, that they said to you, that at [the] end of the time* there should be

mockers, walking after their own lusts of ungodliness. These are they who set [themselves]* apart, natural [men], not having [the] Spirit. But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves* in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, but others save with fear, snatching [them] out of the fire;* hating even the garment spotted by the flesh.

But to him that is able to keep you without stumbling, and to set [you] with exultation blameless before his glory, to the only* God our Saviour, through Jesus Christ our Lord,* [be] glory,* majesty, might, and authority, from before the whole age,* and now, and to all the ages. Amen.

snatching [them] out of the fire with fear, hating, etc., perhaps the best reading of all, *ἀγαπῶν* or *ἀγαπῶν* being a gloss. I confess I should be disposed to think so. In the perplexity of the readings I have given it as in T. R. and stated the facts. That has *ἀγαπῶν* in the second place after 'save with fear,' but has *ἀγαπῶν* [ἀγαπῶν] with it. While leaving it as the original reading, I leave it undecided for others. The sense is clear. He tells them in fact to make a difference, and copiers have put *ἀγαπῶν* for *ἔσω*. But the reading of C puts his horror of turning the grace of God into lasciviousness in greater relief. If men contested, he put them to silence; if not, he saved them with fear, snatching them out of the fire, hating every trace of evil.

T. R. reads 'to the only wise God,' with K L P. M A B C 13 Am Syrr-Bodl-and-Hel Memph omit 'wise.'

T. R. omits 'through Jesus Christ our Lord,' with K P and others; M A B C L 13 Am Memph Syrr-Bodl-and-Hel insert.

T. R. adds 'and,' with K L P and most others Am Memph.

Or 'course [of time], words and silence, a large expression and of wide use. T. R. omits 'from before the whole age,' with K P and others; M A B C L 13 Am Memph insert.

* 'Shames,' not the shame they feel, but the things that are a shame to them. They do not feel it is so.

* Or 'with,' etc.

* M C 13 Syrr read 'hard words,' text A B K L.

* T. R. reads 'in the last time,' with K L P; but M A B C 13; (M A 13 see *apocrypha*) R C omit only.

* T. R. has 'themselves' in text, with C and many others Am; M A B E L P 13 Memph Syrr-Bodl-and-Hel omit.

* *ἐκείνους*, *ἐκείνους*; so in that state.

* This is also read thus: 'And some who dispute [see ver. 5] correct; and some save, snatching them out of the fire; and some pity with fear.' A and C have *ἀγαπῶν*, 'correct.' M B *ἀγαπῶν*, 'pity.' T. R. with K L P Memph, reads *ἀγαπῶν*, 'making a difference.' But M A B C 13 and we may judge that and Vulg Syrr read *ἀγαπῶν*. The reading of M and B I confess I can make no sense of, unless we say, 'some who doubt, pity,' but then we have 'some save, snatching them out of the fire; and some pity with fear,' no very satisfactory sentence. I suppose we must read *ἀγαπῶν*, respecting M and B. But *ἀγαπῶν* is hardly 'convince' the doubters; I question if *ἀγαπῶν* has this sense in New Test. C omits 'and some pity' altogether, reading 'some who dispute, correct; and some save,

THE REVELATION.

I. Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place,* and he signified [it], sending by his angel, to his bondman John, who testified the word of God and the testimony of Jesus Christ, all things that he saw. Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near. John to the seven assemblies which [are] in Asia: Grace to you and peace from [him] who is, and who was, and who is to come;* and from the seven Spirits which [are] before his throne; and from Jesus Christ, the faithful witness, the firstborn from* the dead, and the prince of the kings of the earth. To him who loves us, and has washed* us from our sins in his blood, and made* us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.

* *ἄρτι*, 'have taken place,' but this is somewhat harsh in English; perhaps 'be accomplished.'

* I have put 'is to come,' as giving most nearly the sense. It is not *ἐλθὼν ἀρχόμενος*, 'about to come,' but *ἐλθὼν ἀρχόμενος*. If the act of the Lord's coming were immediately before the mind, it would not be *ἐλθὼν ἀρχόμενος*, 'who is now coming,' or 'the coming one.' I will not say there is no situation to the future, awaited exercise of divine power; for in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes. But in the words 'who is, and was, and is to come,' there is surely reference to the abiding nature of his being.

'Who is to come' seems to me thus to render more truly the *ἐλθὼν ἀρχόμενος* than any other form of the words. *ἐλθὼν ἀρχόμενος* has the sense of future in New Testament Greek. See Mark x. 30, Luke xviii. 30, and Mark xi. 10 partly runs into this sense. *ἐλθὼν ἀρχόμενος* became a name of the expected Messiah, as in John Baptist's question (Matt. xi. 3), and in Heb. x. 37. But note, 'essential being' is put first, *ὢς*; and then 'time past, and is to come.'

* Literally 'of the dead.' Some cursives read 'from among,' *ἐκ*; M A B C P and others omit *ἐκ*. The reader will recollect that in the Revelation B is not the famous Vatican MS, but the Codex Bezae Cantabrigiae of the 9th century, called Q by Tregelles.

* Some read 'freed,' *ἀλυσεν* *ἐκ*, for *ἀνέστη*.

Behold, he comes with the clouds, and every eye shall see him, and they which* have pierced him, and all the tribes of the land* shall wail because of him. Yea, amen.

I am the Alpha and the Omega, saith [the] Lord God, he who is, and who was, and who is to come,* the Almighty.*

I John, your brother and fellow-partaker in the tribulation and kingdom and patience,* in Jesus,* was* in the island called Patmos, for the word of God and for the testimony of

Jesus.* I became in [the] Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, saying,

What thou seest write* in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And I turned back to see the voice which* spoke with me; and having turned, I saw seven golden lamps,*

and, with M A C, text B P and most others Am Memph.

* Literally 'he has made,' and *ἀνέστη*; I suppose a Hebraism. 'Loves' and 'has washed' are participles.

* *ἐκείνους*, that class of persons: 'such as.'

* Or 'earth.'

* See note to verse 4.

* The Almighty* always has the article in Greek in the Revelation.

* *ἐκείνους*, 'endurance,' so B. 2, 3, 12; xii. 10; xiv. 12. The three words 'tribulation' and 'kingdom' and 'patience' are intimately connected, being brought together under one head by one article in the Greek. P and a few cursives add 'in the' before 'kingdom.'

* B reads 'Christ Jesus'; A reads 'Christ'; text M C P Am Memph.

* *ἐνδοξασα*. He had come there on account of the word of God. His being there was an event which happened, so verse 12, where 'in the Spirit' is a state into which he entered: *ἐνδοξασα* is *ἐνδοξα*.

* B and others Memph Syrr insert *Ἰωάννης*, 'John'; M A C P Am omit.

* *ἄρτι*, 'have it written' that is, it is commanded to be a complete thing done.

* *ἔγω*.

* Or 'lamp-stands,' *ἀλυσεν*; simply here, I think, 'lamps,' as compared with Heb. ix. 2. If the *ἀλυσεν* and *ἀλυσεν* are separate, *ἀλυσεν* is the stand. See Matt. v. 15, Luke viii. 16, x. 33, 35.

REVELATION I. II.

13 and in the midst of the [seven¹] lamps [one] like [the²] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden girdle: ¹⁴ his head and hair white like white wool, as snow; ¹⁵ and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice of many waters; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.

17 And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one: and I became³ dead, and behold, I am living to the ages of ages, and have the keys of death and of hades. ¹⁸ Write therefore what thou hast seen, and the things that are,⁴ and the things that are⁵ about to be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps.—The seven stars are angels⁶ of the seven assemblies; and the seven lamps are seven assemblies.

II. To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:

1 I know thy works and [thy⁷] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, ² and hast found them liars; and endarest, and hast borne for my name's sake, and hast not wearied; but I have against thee that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee,⁸ and I will remove thy lamp out of its place, except thou shalt repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of⁹ God.

8 And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived.¹⁰

9 I know thy¹¹ tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan. Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto

would be also out of place.

⁷ *Properly*, something which a person becomes which he was not before.

⁸ The first 'are' is plural; 'are about' is singular.

⁹ The word has also the sense of 'messengers'; see also the note to II. 30.

¹⁰ A C P Am Syr omit the second time; M B Memph have it.

¹¹ Some add 'quickly,' with B and most others Syr; text M A C P and others Am Memph.

¹² B and many others Am Memph Syr add 'my.'

¹³ That is, after having died. See chap. I. 17, 18, xiii. 14, Matt. ix. 18, and Rom. xiv. 9, as correctly read.

¹⁴ Some copies add here 'works and,' with M B Syr and others; A C P and others Ital Vulg Memph omit. B adds in a similar way 'thy works and' after 'I know,' in ver. 13.

¹ B and many others insert; A C P and others Am Memph omit.

² Or 'a Son of man.' Compare Daniel vii. 13, where it is also used without the article. It is not likeness to a person John knew, but to the character known by this title in scripture. To have seen angels in heaven would have been no wonder, but to see one as *like a Son of man* was. All this chapter corresponds to Daniel vii.; only now He was seen on earth. It was the title the Lord habitually took. This made it personal; but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic. Still the person designated is now known, and it is difficult to say 'a Son of man' as including this. 'Son-of-man-like' is feeble, and does not sufficiently present a person at all; it might mean a manner. I have put therefore 'the' in brackets, and added this note.

³ Here is mere connection, resuming the train of thought, not adversative; 'but,' 'and,'

REVELATION II. III.

death, and I will give to thee the crown of life.

13 He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise¹ be injured of the second death.

14 And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:

15 I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even² in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells. But I have a few things against thee: that thou hast those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication. So thou also hast those who hold the doctrine of³ Nicolaitanes in like manner. Repent therefore:

but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

17 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows⁴ but he that receives [it].

18 And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:

19 I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more

than the first. But I have against thee that thou permittest the woman⁵ Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.

21 And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works,

22 and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works. But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who⁶ have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come. And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star.

23 He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:

I know thy works, that thou hast a name that thou livest, and art dead.

2 Be⁷ watchful, and strengthen the things that remain, which are⁸ about to die, for I have not found thy works

indeed all really are. Hence 'thou,' and 'to you,' 'to you each,' and 'the rest.'

¹ *Over,* 'such as.' ² *Young,* 'becoming so.'

³ *Because 'were' supposes they are no longer, which is contrary to the passage. Perhaps 'have been' may be used. It refers to what they were found when he strengthened them. The point of departure of thought is not the writer's when writing but the strengtheners when strengthening.*

⁴ *Some, with A B and others Syr, read 'thy wife,' the woman's son. M C P; 35 and others Am Memph omit was. If it be 'thy wife,' it alludes doubtless to Jezebel's connection with responsible Ahab. And that is the meaning I believe of 'angel' the symbolical representative of the assembly seen in those responsible in it, which*

⁵ *no one, a strong negative.*

⁶ *M B P 6 14 38 and others Syr omit 'even.'*

⁷ *M P add 'the.' See I Cor. vii. 1.*

⁸ *Some, with A B and others Syr, read 'thy wife,' the woman's son. M C P; 35 and others Am Memph omit was. If it be 'thy wife,' it alludes doubtless to Jezebel's connection with responsible Ahab. And that is the meaning I believe of 'angel' the symbolical representative of the assembly seen in those responsible in it, which*

³ complete before my God. Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee^m] as a thief, and thou shalt not know^a at what hour I shall come upon thee. But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.

⁴ He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

⁵ He that has an ear, let him hear what the Spirit says to the assemblies.

⁷ And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open.⁷

⁸ I know thy works: behold, I have set^b before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.

⁹ Behold, I make^c them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee.

¹⁰ Because thou hast kept the word of my patience,^d I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth.

¹¹ I come quickly: hold fast what thou hast, that no one take thy crown.

¹² He that overcomes, him will I

make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.

¹³ He that has an ear, let him hear what the Spirit says to the assemblies.

¹⁴ And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:

¹⁵ I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

¹⁶ Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.

¹⁷ Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind, and naked;

¹⁸ I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest;^e and eyesalve to anoint thine eyes, that thou mayest see.

¹⁹ I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand^f at the door and am knocking; if any one hear my voice and open the door, I will^g come in unto him and sup with him, and he with me.

²⁰ He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.

^a B and others Am insert; A C P Memph omit.

^b A C P read 'and thou knowest not.'

^c Or 'opens,' with A C P. Vulg has all in the present. Text *desidero*, with B and others. M has *desidero*. I suspect the future is a Hebraism.

^d Literally 'give,' or 'have given,' a Hebraism.

^e Lit. 'give'; see note ^b. ^f *Stando*; cf. I. 2.

^g M B C 1 6 7 34 38 and others Memph Syr read 'hot nor cold'; A P and others Am as text.

^a All these are aorists, that is, have the force, not of 'that thou mayest become,' but as an accomplished fact, 'mayest have become,' 'have got into that state.' So often; but the English hardly gives this shade of meaning, save that 'be' supposes it existing.

^b *Stando*: I have placed myself there and am standing. *stans*, simply 'I am knocking.'

^c Some add 'both,' with M B and others; A P and others Am Memph Syr omit.

²² He that has an ear, let him hear what the Spirit says to the assemblies.

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.

² Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne^a one sitting, and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round^b the throne like in appearance

³ to an emerald. And round^c the throne twenty-four thrones, and on the thrones^d twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.

⁴ And out of the throne go forth lightnings, and voices, and thunders; and seven lamps^e of fire, burning before the throne, which are the seven

⁵ Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around^f the throne, four living creatures, full

⁶ of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of^g a man, and the fourth living creature like a flying eagle.

⁷ And the four living creatures, each one of them having respectively six

wings; round^a and within they are full of eyes; and they cease not^b day and night saying, Holy, holy, holy, Lord God Almighty, who was,^c and who is, and who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who lives to the ages of ages, the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying, ¹¹ Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the book, and to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it. And I wept much because no one had been found worthy to open the book nor to regard it. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.

⁶ And I saw in the midst of the

^a P 1 and others Memph add 'and'; M A B Am Syr omit.

^b I use 'round,' *εὐσθενος*, for what is connected with anything (I do not say united to it) as a centre, as the fire of a wheel; 'around,' *εὐσθενος*, for what is standing as a circle, outside, around anything. 'Round' is more generally used, and so for both; but 'around' is used for detached objects encircling.

^c The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in text. Alf. and Tisch. 7th ed. add *read*, reading 'the twenty-four elders'; but then it may be read 'on the twenty-four thrones elders sitting,' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out *read*, with A B P and others Am Memph Syr. M has only 'twenty-four thrones and elders sitting,' omitting *ἐν τοῖς θρόνοις ἐκατόν τεσσαρες*, very likely by homoeoteleuton. A has

ἐν τοῖς θρόνοις ἐκατόν τεσσαρες.

^d *εὐσθενος*: not the lamp as a utensil, *ἀρχαία*, but what furnished the light itself.

^e *εὐσθενος*.

^f I insert 'of' as the most likely to be the original reading, *ἀνθρώπων*, with M A B, for *ἀνθρώπων*, the reading of P 1 38 and a few others. B and many others omit 'as.' M A P have it, M adding also *εὐσθενος*.

^g I judge that *ἐκ τοῦ* x. 12 shows that *εὐσθενος*, 'round,' belongs to the cry.

^h I prefer 'cease not' to 'have no rest,' because in English 'having no rest' means constant fatigue. *ἀνεπαύτως* does mean refreshment after fatigue; but it secondly means intermission of action.

ⁱ On the throne, 'was' comes first. It is in time. See note to I. 4.

throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are] sent into all the earth: and it came and took [it] out of the right hand of him that sat upon the throne. And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation, and made them to our God kings and priests; and they shall reign over the earth.

11 And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands; saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

12 And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the

throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages. And the four living creatures said, Amen; and the elders fell down and did homage.

VI. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of thunder, Come [and see]. And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer.

And when it opened the second seal, I heard the second living creature, saying, Come [and see]. And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that they should slay one another; and there was given to him a great sword.

And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand. And I heard as a voice in the midst of the four living creatures saying, A chenix of wheat for a denarius, and three chenixes of barley for a denarius: and do not injure the oil and the wine.

And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying, Come

¹ Or 'that sits.' It is the present, but may follow the time of the passage: it is a title, 'the sinner on the throne.'

² 'Having' agrees strictly only with 'elders.' Or 'bought,' i.e. 'out of,' follows. Many insert 'us' here, with B P. I have ventured to leave it out, with Lachmann, Tischendorf, (Griesbach according to a questionable reading), Mills (Procl. III.), Alford, Dürstlerick and De Wette. The internal evidence is, I judge, against it. C fails us; Vulg and Prim. both have it. A omits it. My own judgment is that it is better left out. I add that it is very incorrect in the Apocrypha.

³ B P and all versions: A omits 'to our God.' Many, with A A Am Memph, read 'a kingdom,' but it is indeed a title or name. B and cursives read 'kings.' P is defective here.

⁴ P have βασιλευσάντων, with many and Am Memph: A B and others Syr βασιλεύσαντων.

⁵ *εὐχόμενοι*.

⁶ The words 'and see' here and verses 3, 5, 7, are very doubtful: M has *καὶ ἴδω*, and so, except in ver. 3, have B 6 14 95 and others: so I leave it in, with Griesbach. The Complutensian ed. in vers. 1, 5, 7, has *καὶ ἴδω* *καὶ ἴδω*. *καὶ ἴδω* with this singular punctuation. In ver. 3 it has *καὶ ἴδω* alone. Erasmus (1st ed.) *ἴδω* (from Latin). One can understand how *ἴδω* *καὶ ἴδω* *καὶ ἴδω*, seemed too much. M and B generally go together. A C omits it, with P 1 38 and others Am, reading *καὶ ἴδω*. In ver. 3, M alone, with a few cursives, has *καὶ ἴδω*.

⁷ Or 'had been given to him,' that is, it is not expressive of a particular time. He had one which was given him. But it is the same tense as 'went forth,' the aorist. So in verse 4.

⁸ These words are doubtful. M A have it; B P omit it; C too, but it is incorrect, *τὸ τῶν πνευμάτων*.

[and see]. And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?

And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.

And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places.

And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from the wrath of the Lamb; be-

cause the great day of his wrath is come, and who is able to stand?

VII. And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon any tree. And I saw another angel ascending from [the] sun-rising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God upon their foreheads. And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of Israel: out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve thousand; out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nephthali, twelve thousand; out of [the] tribe of Manasseh, twelve thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thousand; out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.

After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palm branches in their hands. And they cry with a loud voice, saying,

¹ See note ⁶ to ver. 1. * M A C P read 'them.'

² Literally 'until when.'

³ B and a few cursives omit 'to each one.'

⁴ M A C P and others Am Memph Syr have *μικρόν*, 'a little while.' B omits.

⁵ Some read 'casting,' for 'casts.' M has *παλ. Αἰωνοί*. Text A B C P 1 14 and others.

⁶ P Memph add *καὶ*, 'every.' M omits, by error.

I suppose, *καὶ* and *ἀνέστη*. A B C and most others Am Syr omit *καὶ*.

⁷ I say 'have us hidden,' as more the force of the aorist. In *ἐκείνη*, 'fall on us,' it is not possible to give the aorist in English.

⁸ A C Am omit 'And.'

⁹ *καὶ*, with M P 1 31 and others; B C and others read *καὶ*. A omits.

Salvation to our God who sits upon the throne, and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and worshipped² God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.³

¹³ And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sits upon the throne shall spread his tabernacle over them. They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning heat; because the Lamb which is in the midst of the throne shall⁴ shepherd them, and shall⁴ lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. And when it opened the seventh seal, there was⁵ silence in the heaven about half an hour. And I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the

golden altar which [was] before the throne. And the smoke of the incense went up with⁶ the prayers of the saints, out of the hand of the angel before God. And the angel took the censer, and filled it from the fire of the altar, and cast [it] on⁷ the earth: and there were voices, and thunders and lightnings,⁸ and an earthquake.

⁹ And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.

¹⁰ And the first sounded [his] trumpet: and there was hail and fire, mingled with blood, and they were¹ cast upon² the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

¹¹ And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into³ the sea, and the third part of the sea became blood; and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.

¹² And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon⁴ the third part of the rivers, and upon⁴ the fountains of waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.

¹³ And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of

the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

¹⁴ And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

IX. And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to⁵ the earth; and there was given to it the key of the pit of the abyss. And it⁶ opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke⁷ of the pit. And out of the smoke came forth locusts on⁸ the earth, and power was given to them as the scorpions⁹ of the earth have power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who¹⁰ have not the seal of God¹¹ on their¹² foreheads: and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man. And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees¹³ from them. And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces as faces of men; and they had hair as women's hair, and their teeth were

¹⁴ as of lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running to war; and they have tails like scorpions, and stings; and their power¹⁵ [was] in their tails to hurt men five months. They have a king over them, the angel of the abyss: his name in Hebrew Abaddon,¹⁶ and in Greek he has [for] name Apollyon.¹⁷ ¹⁸ The first woe has past.¹⁹ Behold, there come yet two woes after these things.

¹⁹ And the sixth angel sounded [his] trumpet: and I heard a voice from the four²⁰ horns of the golden altar which [is] before God, saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the great river Euphrates. ²¹ And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men; and the number of the hosts of horses [was] twice ten thousand times ten thousand. I heard their number.

²² And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke and brimstone. By these three plagues were the third part of men²³ killed, by the fire and the smoke and the brimstone which goes out of their mouths. For the power²⁴ of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure. And the rest of men who were not killed with these

¹ Translated elsewhere 'did homage.'

² M A B P Am Memph Syr insert 'Amen;' C omits.

³ i.e., the house itself.

⁴ M A B P 1 14 28 38 and others Am Syr have *καὶ αὐτοὶ* 'and they.' Many cursives, as 91 10 12, read the present tense, 'shepherds,' 'leads.'

⁵ *ἔκλειψεν*, it took place then.

⁶ There is no preposition in Greek; the sense is 'associated with and giving its efficacy to.'

according to verse 3. Possibly it is a Hebraism.

⁷ Or 'to,' etc.

⁸ The order of these words varies. P 1 and others have as here; M B 6 14 and others Am 'thunders and voices and lightnings.' A 38 and others Memph Syr 'thunders and lightnings and voices.'

⁹ Or 'it was.'

¹⁰ i.e.,

¹¹ *καὶ*, with accusative.

¹² i.e.,

¹³ i.e., the star.

¹⁴ i.e., such as had this character.

¹⁵ M A P 1 Am omit *οὐρα*.

¹⁶ Many good authorities read 'shall see.' M 10 11 12 13 and others *ὁφθαλμοὶ* B and others.

¹⁷ Power (*ἐξουσία*), authority, title, to do it. M A B P and many others Memph Syr have *ἐξουσία*, not *ἐξουσία* as in the text;

¹⁸ M has also *ἄβaddon*, with A.

¹⁹ Destruction; cf. Job xvi. 6, xlviii. 22.

²⁰ i.e., Destroyer.

²¹ *ἄβaddon*, perhaps 'has passed away.'

²² B P and most others insert 'four.' A Am Memph Syr and others omit. M has only *ἄβaddon*.

²³ Or 'of the men.'

²⁴ *ἐξουσία*.

plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.

And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay; but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.

And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of

the angel who is standing on the sea and on the earth. And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter. And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

XI. And there was given to me a reed like a staff, saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months. And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of the earth; and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed. These have power to shut the heaven that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:

So M B P 7 38 91 and others; A C 6 14 Am read 'the book.' M B 6 2 38 95 Am read 'the book' in ver. 10; A C P 1 14 28 91 'the little book.'

Lit. 'they say.' *Agōwōn* is pretty much, as very often in Luke, for 'it was said,' I am not dissenting. P reads *Agōwōn*, 'he says.'

Or 'rod.'

Rede.

† *Agōwōn*.

and their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was crucified. And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre. And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth. And after the three days and a half [the] spirit of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them. And I heard a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.

The second woe has past; behold, the third woe comes quickly. And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of ages. And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and worshipped God, saying, We give thee thanks, Lord

God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned. And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth.

And the temple of God in the heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child she cried, [being] in travail, and in pain to bring forth.

And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems; and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child. And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she has there a place prepared of God,

though the actions follow one another.

Or 'did homage to.'

Note the omission of *ἐκείνη* here, as bearing on the force of that word.

Corrupt. Compare 1 Cor. iii. 17. There it is *φύσις*, here *ἀνθρώπου*.

Rede.

Or 'and the temple of God was opened in the heaven.' A C P have the article before *ἐκείνη*, which decides it to be as in text, but M and B have it not.

M A P 95 read 'cries'; C 1 38 and others have 'cried.'

Where . . . there, a Hebraism: cf. xvii. 9.

† *Agōwōn*, 'being such as is,' not simply *Agōwōn*.

Text M A C P and others; B and versions read 'shall be full of delight.'

Or 'breath.'

M A C P Am read 'they heard.'

Agōwōn; it then took place: 'they became'; but in English this has too much the sense of continuance. 'Were' gives the sense.

Agōwōn. See chap. ix. 12.

Agōwōn, has now taken place, begun to be.

Or 'who sat,' of *ἐκείνη*. It is characteristic, without reference to time, save as he had seen them (chap. iv. 4); 'the sitters on thrones,' I put only 'sit,' because the scene is present.

* Literally 'spoke.'

* Or 'when he shall sound.' I have translated literally, but the sense I believe to be 'when he shall sound, as he is about to do.'

* Aorist, *ἐκείνη*, 'will have been.' But the Greek reader may remark that in the Apocalypse the aorist is almost everywhere used where other tenses might be put. So evident Hebraisms are 1 Thess. ii. 13.

that they should nourish her there a thousand two hundred [and] sixty days.

⁷ And there was^a war in the heaven: Michael and his angels went to war^b with the dragon. And the dragon fought,^c and his angels; and he prevailed not, nor was their place found^d any more in the heaven. And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan,^e he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a great voice in the heaven saying, Now is come^b the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night: and they have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

¹² And when the dragon saw that he had been cast out into^a the earth, he persecuted the woman which bore the male [child]. And there were given to the woman the^d two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there^e a time, and times, and half a time, from [the]^f face of the serpent. And the serpent

cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away by a river. And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth. And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

¹³ And I stood upon the sand of the sea; (XIII.) and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names^a of blasphemy. And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority; and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered after the beast. And they did homage to^b the dragon, because^c he gave the authority to the beast; and they did homage to^b the beast, saying, Who [is] like to the beast? and who can make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its career^d forty-two months. And it opened its mouth for blasphemies^e against God, to blaspheme his name and his tabernacle, and^f those who have their tabernacle^g in the heaven. And there was given to it to make war with the saints, and to over-

If we read *ἔστη*, 'he stood,' it refers to the dragon.

^a C P 1 Memph read 'a name.'
^b Or 'worshipped.'
^c N A C P Am Syr^o *ἔδωκεν*; B has *ἐξ ὧν ὁ δαίμων*, with many others.
^d Or 'to work,' or 'act,' *ἐργάσασθαι*; 'practised' and 'prospered' is said in Daniel.
^e Some read 'blasphemy,' with B P and others (Am) Syr; text M A C and others.
^f B P and others Am Memph insert 'and'; M A C and many others Syr omit.
^g Or 'his dwelling, and those who dwell.'

^a *ἐγένετο*, it took place then.
^b *πολέμους*, lit. 'to go to war,' a Hebraism.
^c *ἐμάχησεν*, same word (not mood) as 'went to war,' but 'made war' is the attack. Hence I have said 'fought.' They tried to hold their ground, did not flee.
^d Lit. 'the Satan,' & *ἑρμῆς*, ('adversary').
^e *ἐγένετο*, has taken place, is set up.
^f Or 'unto,' etc.
^g A C P have 'the.' M B and others have nos.
^h Where... there, a Hebraism.
ⁱ N A C Am Syr read 'he stood'; B P 16 38 and most others Memph have *ἔστη*, 'I stood.'

come^a them; and there was given to it authority over every tribe, and people, and tongue, and nation; and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book^b of life of the slain Lamb. If any one^c has an ear, let him hear. If any one [leads] into captivity, he goes into captivity.^d If any one shall kill with [the] sword, he must^e with [the] sword be killed. Here is the endurance and the faith of the saints.

¹¹ And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon; and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to^a do homage to the first beast, whose wound of death^b was healed. And it works great signs, that it should cause even fire to come down from heaven to the earth before men. And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be killed. And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead; and that no one should be

able to buy or sell save he that had the mark, the name of the beast, or the number of its name. Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

XIV. And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon^a their foreheads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers harping with^b their harps; and they sing^c a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits to God and to the Lamb: and in their mouths was no lie found; [for] they are blameless. And I saw another^d angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled^e on the earth, and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

^a 'To make war,' and 'to overcome' are in the text: it is viewed as a finished act.
^b So A Am, which have not *οὐδὲν* however, though it is found in 1, and introduced in most versions to complete the sense. The reading of the MSS is very uncertain and confused here; M 28 read 'if any one goes into captivity, if any one kills with [the] sword, he must be killed with [the] sword.' This, though it is defective, confirms the common reading. So B C P, save that they have 'shall kill.'
^c A reads by mistake *ἀνεστάντων* for *ἀνεστῶν*,

cf. ver. 3, where there is a somewhat similar confusion, *ἀνεστῶν* for *ἀνεστῶν*.
^d Literally 'that [is] they should.'
^e Hebrew.
^f A C 1 and others Am add 'as.'
^g Some omit 'for,' with A C P; M B and most others insert.
^h The reading is doubtful: M B omit *ἄλλος*, 'another.' A C P Am Memph Syr have it; it is more likely to have been omitted as being the first here mentioned.
ⁱ *αὐτῶν*, not *αὐτῶν*.

* And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which⁷ of the wine of the fury of her fornication has made all nations drink.

* And another, a third, angel followed them, saying with a loud voice, If any one do homage to² the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy³ angels and before the Lamb.

¹² And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name. ¹³ Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

¹⁴ And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

¹⁵ And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.³

¹⁶ And he that sat on the cloud put

his sickle on the earth, and the earth was reaped.

¹⁷ And another angel came out of the temple which [is] in the heaven, he also having a sharp sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

XV. And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.⁴

* And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea,

² having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations. Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy,⁵ for all nations shall come and do homage before

him.

ing one thing into another, as in the examples referred to: 'new wine into old bottles'; 'the thirty pieces of silver into the treasury'; 'the money into the bag.' But this is met by John at 22 and Mark vii. 33; so that I suppose the sense is not 'cast.'

⁴ *ἐκκλησία*, *ecclesia*.
⁵ *ἅγιος*, not *ἅγιος*. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Ps. lxxix. 1, 2, 12.) In men it means piety and uprightness. — It is so translated in the Old Testament. *ἅγιος* is *holy*. It is in general the sum of qualities which suit and form the divine character in man, as opposed to the human will: what God gives as consistent with Himself, His character, and promise. The

⁷ I follow A C Am Syr here, with Tisch. and Alford. B P Memph have neither *ἡ πόλις*. *ἡ πόλις*, as often in the Apocalypse, is all confusion. If we read as B P, we must read 'for' instead of 'which' and insert 'also.'

² Or 'worship.'
³ *ἅγιος* *ἅγιος* *ἅγιος*. Band others have *ἅγιος* *ἅγιος*. A Memph omits *ἅγιος*.
⁴ 'Dried.' It is more than to 'become ripe' (*ἀρίπτος*), as *ἀρίπτος* (end of ver. 18) is 'in full blow,' full harvest.
⁵ *ἅγιος*. The use of this word in Matthew, Mark, and still more John, shows it is not needed to say 'cast' or 'throw.' The only question is, whether when used for 'put,' as 'put up thy sword into the sheath,' it is not always put-

thee; for thy righteousnesses¹ have been made manifest.

² And after these things I saw, and the temple² of the tabernacle of witness in the heaven was opened; and the seven angels who had the seven plagues came out of the temple,³ clothed in pure bright linen, and girded about the breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages. And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon¹ the earth.

² And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon¹ the men that had the mark of the beast, and those who worshipped² its image.

³ And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul¹ died in the sea.³

⁴ And the third poured out his bowl on the rivers, and [on²] the fountains of waters; and they became³ blood.

⁵ And I heard the angel of the waters

saying, Thou art righteous, who art and wast, the holy one,² that thou hast judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

⁶ And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had⁴ authority over these plagues, and did not repent to give him glory.

⁷ And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

⁸ And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the false prophet,

⁹ three unclean spirits, as frogs; for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world² to gather them together to the war of [that³] great day of God the Almighty.

¹ *more mercies* of David is expressed by this word in the LXX. God alone possesses the qualities which entitle him to worship, as a pious man would understand it. It is however used in this general way for 'holy.'

² See note to chap. xii. 5.
³ *ἐκκλησία*, the house itself, in all this passage and indeed everywhere in the Revelation.

⁴ *ἅγιος*, 'out of the temple,' as also in xvi. 1; M A C P 17 28 Am Memph Syr have it.

⁵ *ἐκκλησία*, *ecclesia*.
⁶ *ἅγιος*, not *ἅγιος*. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Ps. lxxix. 1, 2, 12.) In men it means piety and uprightness. — It is so translated in the Old Testament. *ἅγιος* is *holy*. It is in general the sum of qualities which suit and form the divine character in man, as opposed to the human will: what God gives as consistent with Himself, His character, and promise. The

⁷ *ἐκκλησία*, *ecclesia*.
⁸ I suspect 'every soul of life' to be the true reading, with A C 95 Syr. It would be a Hebrewism. But M has *ἅγιος*, with B P 17 28 29 31 Am.
⁹ A C read 'those in the sea,' adding *ἐκ* before *ἐκ* *ἐκκλησία*.

² B reads 'on.'
³ Or 'there was blood.' The sense is the same. The strict grammatical construction in verses 3 and 4 is 'and there was,' or 'came' (*ἦλθεν*, 'came to be so'), 'blood.' But I apprehend it is and 'they' are the sense, in spite of accuracy of grammar; blood took place as a consequence in what is spoken of, but that is 'it,' they became. The sense is more striking as it stands in Greek, considered as a vision. What he saw took that character. The reader may translate it 'and there was blood' if he pleases.

⁴ *ἅγιος*. A B C, omitting the article *ἅγιος* before *ἅγιος*, read 'who art and who wast holy.'

⁵ M A P 91 insert *ἐκ*, 'the.'
⁶ *ἐκκλησία*.
⁷ M A 14 Am Memph omit 'that.' B 1 and most others Syr insert.

¹⁵ (Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.) And he gathered them together to the place called in Hebrew, Armagedon.^a

¹⁷ And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven,^b from the throne, saying, It is done.^c And there were^d lightnings, and voices, and thunders; and there was^e a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. And the great city was^f [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath. And every island fled, and mountains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

XVII. And one of the seven angels, which had the seven bowls, came and spoke with me, saying,^g Come here, I will shew thee the sentence of the great harlot who sits upon the^h many waters; with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication. And he carried me away in spirit to a desert; and I saw a woman sitting upon a scar-

let beast, full of names of blasphemy, having seven heads and ten horns.

^a And the woman was clothed in purple and scarlet, and^b had ornaments of^c gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her^d fornication; and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with great wonder. And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns.

^e The beast which thou sawest was, and is not, and is about to come up out of the abyss and go^f into destruction: and they who dwell on the earth, whose names are not written^g from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present.^h Here is the mind that has wisdom: The seven heads are seven mountains, whereonⁱ the woman sits. And there are seven kings^j—five have fallen, one is, the other has not yet come; and when he comes he must remain

^k [only] a little while. And the beast that was and is not, he also is an eighth, and is of the seven, and goes into destruction. And the ten horns which thou sawest are ten kings,

which have not yet^l received a kingdom, but receive authority as kings

^a Or perhaps 'Armagedon,' as 18:20 others Am. Some, with A 14 25 Am. Memph. Syr., omit 'of the heaven,' reading 'out of (the) temple.' M has *he uol ead uol theu, dayawa*, but is incorrect; text B and others.

^b Or 'it is over, past,' *ya-yaw*.

^c *ya-yaw*, 'became,' but 'was' in such cases has this sense in English, when it thus first is so.

^d Some cursives add *see*, 'to me.'

^e M A P 1 25 and others omit 'the'; B 6 7 14 28 *do*, have it.

^f M A 1 7 28 and many others Am. Memph. Syr. have *eat*; B P and others omit it.

^g Lit., 'was made golden with'; so xviii. 16.

^h The reading here is somewhat uncertain: I have followed A 1 7 28 25 Am.; B and many others Memph. have 'of the fornication of the earth,' *ye eadaw ead ye ye*; M and Syr. have 'of her and of the earth.' P omits the whole of the latter half of verse 4. It is very possible that *ye ye*, 'of the earth,' should be put in, as B is likely it was left out from not being understood.

ⁱ M B P and others have *ye ye ye*, 'go'; A *de ye*, 'goes,' as ver. 11.

^j A B 14 28 Memph. Syr. read 'whose name is not written.'

^k Or 'shall come.'

^l Lit., 'where ... on them,' a Hebrewism.

^m Or '... sit, and are seven kings.'

which have not yet^l received a kingdom, but receive authority as kings one hour with the beast. These have one mind, and give their power and authority to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

¹⁶ And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes¹ and nations and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire; for God has given² to their hearts to do his mind, and to act with one mind,³ and to give their kingdom to the beast until the words of God shall be fulfilled.

¹⁷ And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

XVIII. After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his glory. And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold⁴ of every unclean spirit, and a hold⁵ of every unclean and hated bird; because all the nations have drunk of the wine⁶ of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

¹⁸ And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellow-

¹ M has *sin* for *sin*.

² Usually translated 'crowd.'

³ A Hebrewism.

⁴ Literally 'to do one mind.' A omits these words.

⁵ Or 'prison,' where they are confined. They are kept there.

⁶ M has *sin*, with B 7 14 28 and others; A C

ship in her sins, and that ye do not receive of her plagues: for her sins have been heaped on one another⁷ up to the heaven, and God has remembered her unrighteousnesses. Recompense her even as she has recompensed; and double [to her⁸] double, according to her works. In the cup which she has mixed, mix to her double. So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief: for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has judged her. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning, standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.

¹⁹ And the merchants of the earth weep and grieve over her, because no one buys their lading⁹ any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble, and cinnamon, and amomum,¹⁰ and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men. And the ripe fruits which were the lust¹¹ of thy soul have departed from thee, and all fair and

Am. omits; P reads 'of the fury of the wine of.'

⁷ Literally 'joined together.'

⁸ *sin*, with P 1 7 and other cursives Memph. Syr.; M A B C 14 28 and others omit. If we omit we must say 'double twofold according.'

⁹ Or 'merchandise.'

¹⁰ A spice-plant.

¹¹ Literally 'ripe fruit of the lust.'

splendid things have perished from thee, and they shall not find them any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving, saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls! for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place,¹⁴ and sailors, and all who exercise their calling on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city] is like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.

¹⁵ Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment¹⁴ upon her.

¹⁶ And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all; and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were

the great ones of the earth; for by thy sorcery have all the nations been deceived. And in her was found [the] blood¹⁵ of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude¹⁶ in the heaven, saying, Hallelujah: the salvation and the glory and the power¹⁷ of our God: for true and righteous [are] his judgments; for he has judged the great harlot which¹⁸ corrupted the earth with her fornication, and has avenged the blood of his bondmen at her hand. And a second time they said, Hallelujah. And her smoke goes up to the ages of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits¹⁹ upon the throne, saying, Amen, Hallelujah. ² And a voice came out of²⁰ the throne, saying, Praise our God, all ye his bondmen, [and²¹] ye that fear him, small and great.

³ And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready. ⁴ And it was given to her that she should be clothed in fine linen, bright [and²²] pure; for the fine linen is the righteousnesses²³ of the saints. And he says to me, Write, Blessed [art²⁴] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. And I fell before his feet to do him homage. And he says to

¹⁴ A B C and others read *and*, 'from.'

¹⁵ M C P omit 'and.'

¹⁶ A P 7 91 95 Am Memph omit; B 6 14 35 and many others Syr insert.

¹⁷ In Hebrew the plural of acts expressing a quality is used for the abstract quality itself. This may be the case, by analogy, here. See Psalm xl. 7, where in Hebrew it is 'righteousnesses,' but it is actual, and imputed.

¹⁸ To any particular place; as we say now, chartered for such or such a place, or sailing to the place.

¹⁹ See Isaiah xxxiv. 4.

²⁰ Literally 'bloods,' a Hebrewism, with B 6 7 14 91 95 and others; M A C P 1 28 read *slain*.

²¹ Usually translated 'crowd' [of people].

²² *et c.*

²³ *et c.* See note to chap. v. 7.

me. See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to²⁵ God. For the spirit of prophecy is the testimony of Jesus.

¹¹ And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called²⁶] Faithful and True, and he judges and makes war in righteousness. And his eyes are²⁷ a flame of fire, and upon his head many diadems, having a name²⁸ written which no one knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called²⁹ The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine linen. And out of his mouth goes a sharp [two-edged³⁰] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the wrath of God the Almighty. And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.

¹² And I saw an³¹ angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God, that ye may eat flesh of kings, and flesh of chieftains, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and³² small and great.

¹³ And I saw the beast and the kings

of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received³³ the mark of the beast, and those that worship³⁴ his image. Alive were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan,³⁵ and bound him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

⁴ And I saw thrones; and they sat³⁶ upon them; and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those³⁷ who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand;³⁸ and they lived and reigned with the Christ a³⁹ thousand years: the rest of the dead did not live till the thousand years had been completed. This [is] the

²⁵ Or 'worship.' I retain 'do homage' because of the reference to what precedes.

²⁶ Called 'is' a doubtful reading: some omit it, with A P 1 and others; Band others Am Memph Syr insert; M has *was* *called*.

²⁷ Some add 'as,' with A 95 and others Am 89; M B P and others omit.

²⁸ Some, with B 35 91 95 Syr and Complutensian ed., have here 'having names written and a name written which,' Ac. 18, which is very incorrect in the Apocalypse, and nowhere a very carefully written MS. is quite without sense here: it has merely 'a name knew but himself.' A P 1 7 Am Memph have as in text.

²⁹ M A P 1 28 Am Memph omit 'two-edged.'

³⁰ Lit. 'and.'

³¹ B 7 14 35 91 and others omit *and*, and add *et*, reading 'both.'

³² I do not say 'had received' here, because then the deceiving would come after the receiving, which is not the sense here.

³³ Or 'do homage to.'

³⁴ Lit. 'the Satan,' = *Satan* (adversary).

³⁵ In Daniel no one was seen sitting on them.

³⁶ *et c.*

³⁷ Or 'on the forehead, and on their hand.'

³⁸ B 7 38 read 'the,' M B 14 38 read 'the' at the end of ver. 6, before 'thousand years.'

⁸ first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power;⁹ but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

¹⁰ And when the thousand years have been completed, Satan¹¹ shall be loosed from his prison, and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war,¹² whose number [is] as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God¹³] out of the heaven and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

¹⁴ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. ¹⁵ And I saw the dead, great and small,¹⁶ standing before the throne, and books were opened: and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to their works: and death and hades were cast into the lake of fire. This is the

second death, [even] the lake of fire.¹⁷ And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

² And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven,³ saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people,⁴ and God himself shall be with them, their God. And he⁵ shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former things have passed away.

⁶ And he that sat on the throne said, Behold, I make all things new. And he says [to me⁷], Write, for these words are true and faithful. And he said to me, It is done.⁸ I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son. ⁹ But to the fearful and unbelieving, [and sinners¹⁰], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.

¹¹ And there came one of the seven

⁸ *deceives*, right or title; but by putting 'over' we get the full sense.

⁹ See note to ver. 2. ¹⁰ Or 'in war.'

¹¹ Literally 'whose number of them,' a Hebrewism.

¹² 'From God' is a doubtful reading, but well supported. A omits; B P 738 B Am Memph insert; M is all confusion.

¹³ So M A P 7 14 20 and others.

¹⁴ Or 'This second death is the lake of fire.'

¹⁵ Some read 'throne,' with M A Am; text B P 1 26 and others Memph Syr.

¹⁶ Some read 'peoples,' with M A and others; text B P and many others Am Memph Syr.

¹⁷ A 1 Am read 'God.'

¹⁸ Some omit 'for,' with A P; B and almost all insert.

¹⁹ 'To me' is doubtful; M P 1 28 B Am insert; A B 7 Am Syr omit.

²⁰ Perhaps 'they are fulfilled.' The reading is supported by the disagreement of authorities; A yevear *eye eia* *ye eia*; M B P 7 11 yevear *eye eia* *ye eia*; N B 11 *yevear* *eye eia* *ye eia*.

²¹ M A P 1 Am Memph omit.

angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb's wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God, ¹¹ having the glory of God. Her shining¹² [was] like a most precious stone, ¹³ as a crystal-like jasper stone; having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those¹⁴ of the twelve tribes of [the] sons of Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on [the] west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

¹⁵ And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates, and its wall. And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height of it are equal.

¹⁷ And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

¹⁸ And the building of its wall [was] jasper; and the city pure gold, like pure glass:¹⁹ the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcidony; the fourth, emerald; the fifth, sardonyx; the sixth,

sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city ²² pure gold, as transparent glass. And I saw no temple in it; for the Lord God Almighty is its temple, and the

²³ Lamb. And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp thereof [is] the Lamb. And the nations shall walk by its light; and the kings of the earth bring their ²⁴ glory to it. And its gates shall not be shut at all by day, for night shall not be there. And they shall bring the glory and the honour of the nations to it. And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

XXII. And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the ³ Lamb. In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree ⁵ for healing of the nations. And no curse shall be any more;⁶ and the throne of God and of the Lamb shall be in it; and his servants shall serve ⁷ him, and they shall see his face; and his name [is] on their foreheads. ⁸ And night shall not be any more, and no need of a lamp, and light of [the] sun;⁹ for [the] Lord God¹⁰ shall

¹² *deceives*, 'lightbearer' (hence heavenly luminaries), but here it would seem in general 'brightness' or 'shining.' 'She was the lightbearer,' 'she as a lightbearer was.' Elsewhere in scripture it is only used Phil. ii. 15.

¹³ A B and others Am Memph Syr read 'the names.'

¹⁴ B has 'was' and so has M by mistake, & for 's.'

¹⁵ Some add 'and,' with M and cursives Memph Syr; A B P and others Am omit.

¹⁶ I have not put 'and every curse shall be no more,' because it gives only the fact that those curses which did exist do not any more; whereas the sense goes further; none shall exist any more.

¹⁷ M A 28 Am add 'light of.' Also before 'no need,' M P add 'they have' and A Am read 'they shall have'; B 7 38 omit.

¹⁸ *deceives*, with M A P and others; B and many others have *deceives*, 'light,' only.

¹⁹ Jehovah Elohim.

shine upon* them, and they shall reign to the ages of ages.

⁸ And he said to me, These words [are] faithful and true; and [the*] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass. And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.

⁹ And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things. And he says to me, See [thou do it] not, I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to* God.

¹⁰ And he says to me, Seal not the words of the prophecy of this book.

¹¹ The time is near. Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still. Behold, I come quickly, and my reward with me, to render to every one as his work shall be.* I [am] the Alpha and the Omega, [the] first

and [the] last, the beginning and the end.

¹² Blessed [are] they that wash their robes,* that they may have right to the tree of life, and that they should go in by the gates into the city. ¹³ Without [are] the* dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

¹⁴ I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and offspring of David, the bright [and*] morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

¹⁵ I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city,* which are written in this book.

¹⁶ He that testifies these things says, Yes, I come quickly. Amen; come, Lord Jesus.

¹⁷ The grace of the Lord Jesus Christ* [be] with all* the saints.*

very early, for Cyp. and Tert. have it. Text M A 739 and others.

* The article is characteristic, I think, here by force of contrast.

* A Am insert *and*; M B and others omit.

* Or 'the things which.'

* M A omit 'Christ.'

* M omits 'all.' A Am omit 'the saints.' B has both, with others Memph Syr.

* M B and others add 'Amen.'

Accusative and dative of time—Acts xiii. 29

Advocate, Comforter—John xiv. 16; 1 John ii. 1

Alme—Matt. vi. 1

Amphibology (an example of)—2 Cor. x. 13

Angel—Rev. i. 20, ii. 20

Aorist (force of)—Matt. xiii. 14; Luke x. 20; John iii. 25; Ro. v. 6; 2 Cor. ii. 3, iv. 14, v. 14; Heb. i. 6, ii. 2, xi. 12, 25; Jas. ii. 8; 1 Pet. ii. 10, v. 2, 8; Jude 3, 21; Rev. i. 11, vi. 1, x. 7, xiii. 7, xiv. 20

Aorist contrasted with present tense—Acts ix. 9; Rom. vi. 18, xv. 11; Gal. vi. 2; Heb. xiii. 21; 1 Pet. ii. 17; Rev. iii. 18

Aorist coincident or consequent—Eph. v. 20; Rev. xix. 20

Aorist subjunctive with *et*—1 Thess. iv. 15

Article—Luke ix. 17; Acts xvi. 16; Ro. v. 9; 1 Cor. i. 18, 21, vi. 33, xv. 25; 2 Cor. v. 1; Gal. vi. 2; Eph. iv. 14, v. 12; 1 Thess. ii. 12, iv. 4; 1 Pet. v. 3; 1 John ii. 9; Jude 1

Article emphatic—Luke xii. 32; John xvii. 3; Eph. iv. 21; Phil. iv. 20; Col. i. 10; 1 Tim. v. 13; 1 Pet. ii. 15; 1 John iv. 3; Rev. xiii. 15

Article having contrastive force—Matt. iv. 21, v. 1, vii. 28, x. 12, xiii. 44, xiv. 23; 1 Cor. ii. 11; 1 Pet. ii. 10; Rev. xiii. 15

Article (one) with two persons or qualities—Matt. xiv. 3; Luke v. 30; Acts xvi. 8; 1 Cor. xv. 24; Eph. v. 20; 1 Thess. iii. 11; 1 Tim. v. 21; Jas. iii. 9; Rev. i. 9

Article omitted—Matt. x. 5, xvi. 18, xiv. 15; Luke i. 32; Acts vi. 31, xiii. 29; Ro. i. 2, 17; 1 Cor. iii. 15; 2 Cor. xiii. 8; Eph. v. 25; 1 Thess. iv. 8, v. 22; 2 Thess. ii. 14; 1 Tim. i. 10; Heb. i. 2, ix. 15, xiii. 8; Jas. i. 8; 1 Pet. i. 6, iii. 12, 19; 2 Pet. iii. 12; 2 John 1; Rev. i. 15

Article, see Reciprocal proposition

As, for—Rom. iv. 3

Asiarch—Acts xix. 31

Asserion—Matt. v. 20, x. 20

Baal—Rom. xi. 4

Blessing—2 Cor. ix. 8

Bread—Matt. iv. 3; 1 Cor. x. 17

Bushed (a)—Matt. v. 15; Luke xi. 35

Called ones—Rom. i. 7; 1 Cor. i. 2

Chorus, *Labe*—Acts xxvii. 13

Christ, the Christ—2 Cor. i. 5

Chronology of the Judges—Acts xiii. 20

Citizenship—Phil. iii. 20

Comparative (force of)—Matt. xi. 11, xviii. 1; 1 Tim. iii. 14; Heb. xiii. 23

Construction (examples of irregular)—Rom. ix. 8, x. 1, xi. 21, xv. 24, xvi. 27; 1 Cor. ix. 9, xi. 14; Gal. ii. 6; Eph. iv. 14; Philim. 15; 2 Pet. iii. 2

Convert, reprove—John iii. 20; xvi. 8; 1 Tim. v. 20

Correspondence—2 Cor. ix. 5; Eph. v. 8; 1 Pet. ii. 14

Creation, creature—Rom. viii. 23; Col. i. 23

Dart (inflamed)—Eph. vi. 10

Dative and accusative, of time—Acts xiii. 29

of relationship—Luke xiii. 33

Desolation (abomination of)—Mark xiii. 14

Didrachms—Matt. xvii. 24

Diplomatic evidence (caution about)—1 Cor. xv. 40

Direct, directions—1 Cor. xi. 2

Earth, world—Matt. v. 5

Endure—2 Tim. ii. 12

Epistle to the Hebrews (character of)—Heb. ix. 11

Faith, the faith—1 Tim. i. 18

Father of circumcision—Rom. iv. 12

Fountain, well—John iv. 8

Good things to come—Heb. ix. 11

Hebraism (examples of)—Matt. iv. 13, xii. 41, xix. 5, xxi. 5; Mk. viii. 12; Lu. ii. 15; Jn. iii. 29; Acts i. 16, iv. 17, vii. 20, 26, xv. 10; Ro. iv. 3; 2 Cor. x. 44; Heb. i. 2; Rev. iii. 8, vii. 4, x. 7, xii. 6, 7, xiii. 18, xvi. 3, xvii. 9, 17, xviii. 24, xix. 8, xx. 3

Heresies—1 Cor. xi. 19

Hunks—Luke xv. 16

Imperfect tense (force of)—Matt. iii. 14; Mark i. 45, iv. 10, Rev. iii. 2

Impersonal statement in Luke—Luke vi. 20, 44

James (style of)—Jas. i. 5

Judge, judged—1 Cor. xi. 31

Know—1 Cor. vii. 1

Light, darkness—1 John ii. 9

Lord, without article, i.e. Jehovah—Matt. i. 20, iii. 2; Acts vii. 31; 1 Cor. i. 31; 2 Cor. vi. 17; Rev. xiii. 8; *See* Preface.

Man, husband—Eph. v. 25

Mercy (objects of)—Rom. xi. 31

Mercy-seat—Rom. iii. 25

Metaphor—1 Cor. iv. 6

Millstone—Matt. xviii. 6

Mood, indicative, subjunctive, conditional—Rom. xi. 22, xv. 24; 1 John i. 6, ii. 5, 28

Mystery (the)—Rom. xvi. 25

Nard—Mark xiv. 3; John xiii. 3

Nazarene—Mark i. 24

Neuter gender in John—John i. 11, vi. 37, xvii. 24

Paronomasia—Rom. ii. 1

Participle characteristic—Matt. ii. 20; Mark xiv. 18; John v. 29, vi. 54; 2 Cor. v. 16; Gal. iii. 21; Heb. vi. 12, xi. 28, xiii. 20; 1 Pet. ii. 6; 2 Pet. i. 17; Rev. xi. 12

Participle (causative)—Acts xvi. 6; 1 Pet. i. 8

Pau (style of)—Rom. iv. 5, ix. 3; 2 Tim. i. 8, *See* Preface.

Perfect tense (force of)—Matt. vi. 12; John vii. 44; Rom. v. 2, xiii. 9; 1 Cor. xv. 16; 2 Cor. i. 19, ii. 10, v. 11; Col. ii. 7; Heb. xi. 28; 1 Pet. ii. 10; 1 John ii. 3, 12, iii. 6; Jude 1; Rev. iii. 20

Permission—1 Cor. vii. 6

Personal pronoun in John—John i. 1; 1 John ii. 27

Patriarch—Acts xvii. 6

Predestinated—Eph. i. 8

Present tense (force of)—Matt. iii. 16; Acts ix. 9; Rom. iii. 23; Gal. ii. 14; 2 Thess. ii. 11; Heb. vi. 12, x. 14, xiii. 20; 1 Pet. iii. 5; Rev. v. 7, x. 16

Protor—Acts xvi. 20

Quotation of Hab. ii. 5, 4—Hab. x. 38

Reciprocal proposition—John i. 4; 1 John v. 6

Reckoned as, imputed—Rom. iv. 3, v. 13

Redeeming time—Eph. v. 16

Regeneration—Tit. iii. 5

Righteousness of God—Rom. i. 17

Roman law term (a)—Col. ii. 22

Same (the)—Heb. i. 13

Sanctification in Hebrews—Heb. x. 14

Saved ones—Luke xiii. 23; Acts ii. 47

Sea, lake—Matt. ix. 13

Seals—1 Cor. xi. 19

Shew kindness, do evil—2 Tim. iv. 14

Sin, sins—Rom. v. 12; Heb. ix. 25

Son of man—Rev. i. 13

Spirit, with capital or small 's'—Rom. i. 4, vii. 9; 1 Cor. ii. 12; Gal. v. 22; 1 Pet. iii. 18

Spirit, spiritual (adj)—1 Cor. xiv. 12

Spot or rock—Jude 12. Stadium Lu. xiv. 13

Transportation by conquerors—Matt. i. 17

Window, mirror—1 Cor. xiii. 12

Zedlot (a)—Mark iii. 18

* B P omit *ee*, 'upon.'

* M A have the article; B P i ii and others omit.

* See note to xix. 10.

* M A B and others Am Memph Syr add 'For.'

* 181 A B have *see*. Other cursives omit it.

* Many, with M A 28 Syr, read 'is.' B has *et* (Tach.), and so has London Ed. and Mai. P fails after ver. 5.

* The change to 'do his commandments,' which B and others have, must have been made

INDUVE TO GUNNE WORDS AND PHRASES

ιωρα (vθ)—2 Cor. iii. 11
 —1 Cor. i. 19
 —1 Tim. ii. 9
 —Mk. xiv. 46; Ac. xx. 37
 —Rom. vii. 15; Eph.
 iii. ii. 13; Jas. i. 20
 iatt. iii. 10; 1 Tim. i. 9
 Λυκα xv. 16
 —Heb. viii. 1
 ιεβ. x. 7
 ιουδα—1 Cor. i. 23
 Ιου. v. 3
 —Matt. v. 26
 ιβ. x. 29
 ιερου—Heb. ii. 18
 —1 Cor. viii. 4
 ιεροου—He. ii. 14, iii. 1
 ιθ. xi. 19
 Μαιθ. xxvii. 6
 ιουδα—Heb. ix. 1
 ιθ. ix. 1
 ιω—1 Cor. i. 20, ii. 7
 ιαθ. xvi. 3
 ιω xx. 47; 1 Cor. xi.
 i. iii. 6; Jude 4
 ιουδα—Rom. ii. 1
 ιω xx. 19; 1 Th. iv. 4
 ιω—He. vii. 22; Col. i. 23
 ιθ. iv. 14
 ιουδα—Hec. iv. 3
 Μαιθ. xv. 26
 ιθ. iii. 5; Ac. vii. 51; &c.
 ιθ. iii. 17
 Ακτα i. 2, 8; Hec. xi. 17
 ιθ. iv. 5
 Ιαθ. iv. 19; Hec. ix. 9
 —Ro. xv. 16; Ph. ii. 25
 —Ακτα vi. 9
 Ιου. ii. 2
 ιθ. viii. 33; Luke iii. 4;
 —14; Col. ii. 23; Hec.
 ιθ. iii. 15
 —1 Cor. i. 5
 ιθ. vii. 29; 2 Tim. iv. 8
 ιθ. iii. 5
 —John xiii. 10
 ιω—Rev. i. 12
 —Hec. vi. 13; Jas. v. 19
 ιθ. vii. 13
 ιθ. xii. 1
 ιωρα—Matt. xviii. 1
 ιθ. xi. 14; Rom. viii.
 iii. 9, x. 7
 ιθ. xviii. 5
 —2 Cor. iii. 11
 ιθ. ii. 19
 Μαιθ. xv. 21
 ιθ. xi. 28
 ιθ. xi. 31
 ιουδα—Matt. xii. 9
 ιω—1 Cor. iv. 6
 ιθ. ii. 14
 ιω v. 7; Hec. iii. 1, 14
 ιαθ. i. 19; Hec. vii. 6
 ιθ. v. 25; Mark. iv. 12
 —Hec. ii. 6
 ιθ. viii. 8
 ιθ. iv. 18
 ιθ. ii. 24
 ιω—Mark i. 24
 ιθ. 27

NOTES

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